The Spirit of Missions:

EDITED FOR

THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH OF THE UNITED STATES OF AMERICA.

PREACH THE GOSPEL TO EVERY CREATURE.

Vol. XVII. NOVEMBER, 1852. No. 11.

THE MISSIONARY WORK AT HOME AND ABROAD.

The Sermon,

Before the Board of Missions of the Protestant Episcopal Church in the United States of America, at its annual meeting in Trinity Church, Boston, October 5, 1852, *by the* Rev. Henry W. Lee, D. D., *Rector of St. Luke's Church, Rochester, Western New-York.**

St. Luke xxiv. 47.—"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

It is an instructive circumstance that in sending forth His chosen apostles to preach repentance and remission of sins in His name among all nations, our blessed Lord commanded them to begin at Jerusalem. He did not forbid them to preach elsewhere until all the people of Jerusalem had truly and heartily embraced the gospel; but they were to begin in the Holy City the work of their ministry, and then extend their labors to surrounding and to distant regions. The offers of salvation through a crucified and risen Redeemer were first to be made to the ancient and peculiar people of the Most High, and then to the Gentiles also was to be proclaimed the good news of pardon

* The preacher on this occasion was a substitute, and he desires it to be stated, that the sermon, most of which was prepared for a different occasion, was delivered a few hours after the notice of his appointment. Some paragraphs, omitted in the delivery, are here retained, and a few have been added.

and eternal life as the gifts of God for the sake of His beloved Son. Salvation was of the Jews, inasmuch as of them Christ came according to the flesh; and so unto them was to be given the first of those heavenly calls which, in God's own time, shall bring the world of mankind to a knowledge of the truth as it is in Jesus.

Accordingly, we find that after the ascension of their Lord and Master, the apostles began at Jerusalem the work which had been entrusted to their hands. No sooner had they received the promised gift of the Holy Ghost on the day of Pentecost, than they began to preach the unsearchable riches of Christ to the multitude of Jews then congregated at Jerusalem; and were made the instruments, on that single occasion, of adding unto the infant Church of the Redeemer no less than three thousand souls. Having declared the whole counsel of God in this place, they were scattered abroad among the nations, and began to publish the gospel to all sorts and conditions of men. Instructed by a vision from on high that God was no respecter of persons, they invited all mankind to the gospel feast, and rejoiced that on the Gentiles also was poured out the gift of the Holy Ghost.

From the injunction of Christ that His apostles should begin at Jerusalem the work of preaching the gospel, and from their example in beginning the work at that place, while they also extended their labors to other regions and to Gentile nations, we may learn THE DUTY OF THE CHURCH IN ALL AGES.

The apostles were to establish the gospel and the Church of Christ in their own land, and then to bless other lands with the same heavenly gifts. And this is the duty of Christians now, and will be their duty until the kingdoms of this world shall have become the kingdoms of our Lord and of His Christ. Through the appointed ministry of the great High Priest, Christians are to make known the gospel and to establish its ordinances, in their midst, and then to labor for the promotion and establishment of the same among all nations and people. This duty rests upon the Church, as an organized and visible body; and when she fails to discharge it, she is unfaithful to her Divine Head, and false to the trust committed to her as the representative of Christ on the earth.

Nothing can be more easily demonstrated than that it is the bounden duty of Christians to send the gospel to every creature. The command to go into all the world, and preach the gospel to every creature, was indeed given originally to the commissioned ambassadors of Christ; but if at that time the apostles chiefly composed the

Christian Church, the duty in question, in resting upon the ministry, rests as much upon the Church. Moreover, the ministry without the Church, as now arranged, could do but little in the work of preaching the gospel; for "how can they preach except they be sent,"—and sent, not only by Divine authority, but also by the united contributions of those who profess and call themselves Christians? It may be safely asserted that if the Church, as a visible society, should withhold its support from the ministry, and thus force those who have assumed its sacred vows and responsibilities to engage in the ordinary secular business of life, the great work of evangelizing the world would be essentially hindered, the ways of Zion would mourn, and the love of many would wax cold. It is the Divine will that the ministry should be a distinct order of men, set apart and consecrated for a specific and holy work, commissioned in an authoritative manner as the servants of the Church for Jesus's sake; and, in order that the Divine will may be complied with in this respect, the Church must sustain the ministry while engaged in its appropriate work of administering the word and sacraments of Christ.

The command, therefore, to go into all the world and preach the gospel to every creature, rests upon the ministry and the Church together. Ministers are to give themselves personally to the duties of the sacred office, and the people are to give them that temporal support which they need in common with other men. Thus, while some may obey Christ's command by devoting themselves to the work of preaching the gospel, others may obey it by giving of their worldly substance for the support of those who thus devote themselves, and in this way the whole Church, as composed of clergy and laity, may discharge its duty in the work of the world's conversion.

I. *This great work is to be commenced at home.* Christians are to begin at Jerusalem. The ministry must be established among themselves as an indispensable thing, and receive their first and chief support; not absorbing all their religious offerings, but enjoying whatever may be needful for its comfort, usefulness, and respectability. It would doubtless be the duty of the ministry to devote itself to its appointed work, aside from the temporal support of the people, ministering as far as possible, in such case, to its own temporal necessities; but this is not the Divine purpose. God has ordained that those who preach the gospel shall live of the gospel; and under the existing order of things, as thus appointed, nothing of a temporal nature can be more destructive of a minister's usefulness and happiness, than the constant perplexity and anxiety experienced by many in the sacred

office in consequence of their limited means of subsistence for themselves and their families. No class of persons, of equal learning and talents, receives, ordinarily, so small a share of the means of living. And this circumstance, doubtless, is not without its good effects; for it may serve to keep from this holy office and work those whose ruling desire is for the gold that perisheth. But still, in beginning at home the work of the world's conversion, Christians should place the ministry beyond the feeling of want and the fear of poverty. In their best worldly estate, ministers must deny themselves many of the pleasures and indulgences which are innocently enjoyed by those of similar tastes in the secular professions. And this is as it should be. But surely it is meet, right, and a bounden duty, that those who sit under the ministrations of the gospel should bestow at least a sufficiency of temporal things upon such as serve them in spiritual things.

And while the ministry is thus entitled to a competent support from the people, it is the duty of ministers to give themselves wholly to their proper calling. A minister is doing much towards the world's conversion who labors faithfully in the field, wherever it may be, in which the providence of God has placed him. A missionary, as this term is commonly employed, differs from other ministers in name, rather than in the nature and object of his work. He is, indeed, sent, instead of being called; and is sustained by those who send him rather than by those to whom he is sent. But the nature and object of his labors are like those of all who preach the gospel. He is engaged in proclaiming Jesus Christ and Him crucified to sinful and dying men; and his object is to bring them to a saving knowledge of the truth. And so with others who are called to the office and work of the ministry. The preaching of Christ, and the salvation of men, are descriptive of the nature and object of the labors of all those who minister in holy things; though in the case of the missionary there is usually a degree of self-denial and suffering which is not ordinarily experienced by the heralds of the cross.

Wherever, then, a minister of the gospel is sent or sustained, if he is faithful he will promote the interests of the Redeemer's kingdom. He will be a laborer together with God in the work of saving lost men. He will extend the knowledge of Christ and His salvation, and be instrumental in bringing mankind from darkness to light, and from the power of Satan unto God. In heathen lands he will be the means of turning men from their idols to serve the living God; and where the full light of the gospel shines, he will so declare the truth

of Christ as to reach the consciences and hearts of men, and bring them to that spiritual knowledge which will make them wise unto salvation.

He therefore who would do his duty in the extension of the gospel by beginning at Jerusalem, or at home, will either sustain or exercise the ministry of the word and sacraments in the place of his abode. If a private Christian, he will give of his abundance or of his penury to support the institutions of religion in the community in which his lot is cast; and if a public teacher, holding a divine commission to preach the word and to administer the ordinances of Christ, he will be instant in season and out of season in the work which he has to do, being chiefly solicitous to be faithful to his blessed Master, and to save souls from death.

II. But, in beginning at Jerusalem in the work of converting the world to Christ, the Christian has something to do besides contributing for the support of the Church in the place of his personal abode. *He must include in his efforts the destitute portions of the land in which he dwells, aiding in the founding of parishes where they do not exist, and lending a helping hand to those which, though already planted, are yet too feeble to sustain themselves.*

The true spirit of the gospel tends to self-diffusion. Every earnest Christian feels a fervent desire that all others may be brought to the enjoyment of those blessed hopes which cheer and sustain his own soul. He cannot limit this desire to his own parish or to his own immediate neighborhood. His love is expansive. It finds an object for its exercise wherever there is a sinner for whom Christ died. It is confined by no geographical boundaries, and is no respecter of persons. But, in the nature of things, there must be certain localities to which his efforts are directed. His love may embrace all mankind; but his labors must necessarily be confined to a comparatively small number of his fellow men. His prayers may be breathed forth for the conversion of the world to Christ; but his contributions can reach only a very small portion of the human family. Practically, therefore, he must choose fields of labor or of bestowment from the wide world before him; and in doing this, after having provided for his own in his immediate vicinity, or in connection with such provision, it is both natural and proper for him to be mindful of the wants of the country under whose government he lives, and to which therefore he owes peculiar duties.

A particular regard for one's own land is not incompatible with the most general and universal benevolence, any more than a man's

love for his family is inconsistent with his general kindness and sympathy towards the afflicted and distressed. And, besides, it is an established truth that the more the influence of religion is extended at home, the greater is the disposition as well as the power to send the gospel abroad. Every parish that is well established in our own land increases the ability of the Church at large to give the means of grace to the destitute and benighted in distant climes. So that it may be truly said, that the most effectual way of disseminating the light of God's truth among heathen nations, is to deepen and extend true spiritual religion in countries that are already nominally Christian. For, as before observed, the genuine spirit of religion seeks to diffuse itself, and cannot be satisfied with a mere selfish enjoyment of the peace and comfort which the gospel imparts. So that in increasing and extending true piety at home, we adopt the best means of spreading the gospel abroad.

Every Christian is, in some sense, a missionary. His light will shine before men, and they will see his good works. If he be true and faithful, he cannot but exert a blessed influence. Men will take knowledge of him that he has been with Jesus, and be led to respect, and, in many cases to embrace the religion which he professes and adorns. And in addition to his example, as one who walks closely with God in spiritual communion, the true Christian will be actively engaged in the work of doing good. He will strive to lead others to a knowledge of the truth, and give according to his ability and opportunity for the extension of the gospel far and wide.

Whatever, then, we may do for the cause of true religion in our own country is by no means without its influence upon the world at large. A small contribution to a single feeble parish in any portion of the United States may be the means, in the end, of conveying the blessings of the gospel to those in distant lands who are now sitting in darkness and the shadow of death. The establishment of one church in some rising village at home may, in its remoter consequences, secure the ministrations of the word of life to multitudes who are now among the benighted and the lost. By establishing and assisting churches at home, therefore, we may be engaging in work as truly missionary as the direct sending of missionaries to pagan lands. And it is in this view that our Domestic Missions, or those which are established in our own States and Territories, are invested with peculiar interest and importance. We of the Protestant Episcopal Church must of course extend the gospel in connection with our own ecclesiastical order, both at home and abroad; and

surely we have a great work to do in sustaining our new and feeble parishes which are scattered over the length and breadth of our widely extended country. Probably a majority, certainly a large proportion, of our parishes owe their origin to missionary labors and contributions, and but few are able to sustain themselves, in the first years of their existence, without missionary aid. In proof of this, it may be stated as one fact among many similar ones, that since the present Board of Missions was established in the Diocese where we are now assembled, which was about fifteen years ago, more than one-half of the parishes have been assisted from its appropriations. And within the same period that Board has revived several decayed parishes, and been the direct instrument in commencing, and establishing upon their present basis, no inconsiderable number of new parishes; and some of these latter are in the most flourishing towns and villages of the commonwealth. Statements like these might be made with reference to many other Dioceses of our Church and country. And then how numerous are the parishes that have sprung up all over the land from the operations of our General Board! At the North and in the South, at the East and in the West, they now stand as living monuments of the success of missionary work at home, as carried on by the whole Church, in its organized capacity as a Missionary Society.

In view of facts like these, the home department of our missionary operations has strong and unrivaled claims upon the support of the Church; and it surely argues something wrong in our missionary system, or in its practical working, or else most culpable indifference, that the contributions of our people for this work are so extremely small and so very irregular. A more thorough consideration of the influence of Domestic Missions upon efforts in foreign lands, more unity of feeling and action in the Church, and a larger measure of the Spirit of Him who went about doing good, could not fail to excite in our people generally a deeper and more active interest in this cause. They would feel that in beginning at Jerusalem, in the work of diffusing the blessings of salvation, they would not only be imitating a high and holy example, but be actually promoting, in the most effectual manner, the progress of the Redeemer's kingdom.

III. But now it is time for the remark that *no one who has the true spirit of Christ, or the true missionary spirit, will allow his endeavors to promote the gospel at home to come in the way of direct efforts for the same end on distant and foreign shores.*

As before intimated, the apostles did not wait till all the Jews were converted before they began their labors among the Gentiles. Only a very small proportion of the people of Jerusalem had become Christians when the first preachers of the gospel directed their attention to other nations. Their ascended Lord had commanded that "repentance and remission of sins should be preached in his name among *all nations*, *beginning* at Jerusalem;" and so while they obeyed this command in beginning their work at Jerusalem, and while some of them remained in the Holy City and ministered statedly unto the people, others went abroad and preached peace to them that were far off. And if we are to follow apostolic example in beginning at home, we should also follow it in going or sending abroad. The entire energies and means of the Church need not be exhausted in domestic efforts. They are not all required at home. After all has been done that can be done in this department, there will still be an abundant ability to sustain Missionary operations in foreign lands.*

And, moreover, it is a truth which has been well tested that a judicious prosecution of the Missionary work among heathen nations promotes the same work at home. Foreign and domestic labors of this kind have a mutually beneficial influence. The Church at home is strengthened and made better by its benefactions abroad. And this is only in accordance with the Divine sentiment that "it is more blessed to give than to receive." It has been truly said, with reference to this very point, that "moral principles, like the bodily powers, are strengthened by exercise. The wider their scope of action, the more vigorous is their growth. By cherishing a holy desire for the salvation of all mankind, we are drawn into closer likeness to God and our Saviour. By devoting our wealth and labors for their benefit, we are imitating His example who giveth to all men liberally. By contemplating the horrors of heathen wickedness, we cling more closely to the blessings which we receive from the gospel. And by sympathizing with a world lying in wickedness, we are better prepared for the society of the blessed spirits in heaven, who rejoice day and night over the sinners that repent. In the exercise of such feelings as these towards others, there is a reflected action upon ourselves which sanctifies all our character. We are taught to realize that this world is not our home; that we are not our own, but are bought with a price; and that no man liveth to himself. And we thus learn

* It might be easily shown that if all professing Christians should devote *one-tenth* of their annual income to religious purposes, they might soon send the gospel "to every creature," besides liberally sustaining the Church among themselves.

more effectually to glorify God in our bodies and in our spirits, which are His."

This is the legitimate effect of the general Missionary work upon individual Christian character and experience; and the consequence of this is seen in the prosperity of the whole Church. "Ever since the day of Pentecost, when the Church has lent itself to efforts abroad, its piety has flourished with a stronger growth, and its domestic zeal been proportionately vigorous." Its piety has incited to such efforts, and then the efforts themselves have served to increase the piety by which they were prompted. We find in our own communion that those parishes are in the most lively spiritual condition which are the most actively engaged in sending the gospel to the heathen abroad and to the destitute at home. Indeed, an active interest in the Missionary work is both a sign and a means of true spiritual prosperity. So that while it is true that a genuine Christian spirit will incite to earnest efforts to disseminate a knowledge of Christ and His precious gospel, it is also true that such efforts will have a reflex influence, and increase and deepen the piety by which they are put forth. And it may also be remarked, in this connection, that while by increasing the strength and spirituality of the Church at home we increase its usefulness abroad, so the surest method of enlarging and blessing the Church at home is to extend its efforts abroad. We should never, therefore, imagine for a moment, that the Domestic and Foreign departments of the Missionary work can come into collision with each other. As our Church has nobly declared, in the language of Christ himself, that "THE FIELD IS THE WORLD," so has she uttered the sentiment that the terms Foreign and Domestic, as applied to the Missionary field, are merely "terms of locality, adopted for convenience," designating the work as beginning at home and extending abroad, and never intended to imply any opposition or interference between one department and the other. That is a mistaken view which would make the Missionary enterprise wholly Domestic or wholly Foreign. A well-balanced Christian mind will regard both departments as indispensable, and give and act and pray accordingly. In an important sense, the Christian's country is the world, and his countrymen are all mankind; and therefore he who has the true spirit of Christ, as his animating principle, cannot rest satisfied until he has done all in his power to bless the whole world with the light of the everlasting gospel.

In an argument in favor of the Foreign department of the mis-

sionary work, one of our own Bishops has observed that "it may possibly be objected that even in our own highly favored country there are but too many whose moral and religious condition is almost as deplorable as that of Pagans or Mohammedans, and who are therefore even more justly entitled to our compassion. This," he continues, "must undoubtedly be admitted; but in Christianity there are no opposing or incompatible duties. Our first obligation is, certainly, to provide for our own household; and to be anxious that all with whom we are most intimately connected should be supplied with the means of grace and salvation. But though charity ought in every case thus to *begin* at home, is it either reasonable or Christian that it should *end* there? Surely those who either entirely discountenance and oppose, or coldly regard, every attempt to spread the knowledge of the gospel in unenlightened nations, forget some of the first principles of the religion which they profess—those which command us to love our neighbor as ourselves; to do to others as we would that they should do unto us; to do good unto *all* men, as we have opportunity; and, like the good Samaritan, to esteem every man who stands in need of our assistance as having a claim upon it. It is, moreover, evident that those who are most zealous in the propagation of religion *abroad* are at the same time the most active in promoting it at *home;* and that one of the most effectual methods of cherishing and increasing personal and domestic piety, is, to cultivate enlarged views of duty and benevolence; to look not merely on our own things, but on the things of others; and to encourage, according to our ability, every undertaking which appears calculated to glorify God, and to promote the present and eternal happiness of mankind."

These things being so, how does it become us, as a Church, to engage with energy and zeal in the work of converting the world to Christ! By so doing we shall not only obey a positive Divine command, but adopt the surest means of our spiritual increase and prosperity. He who does good to others will be himself benefited by the exercise of his pious charity; and the Church that is zealous of good works, out of the abundance of a lively faith putting forth its labors for the salvation of a dying world, will experience a return of blessings sevenfold into its own bosom, and realize the declarations of Holy Writ—"There is that scattereth, and yet increaseth." "He that soweth bountifully, shall reap also bountifully." "He that watereth, shall be watered also himself."

Fathers and Brethren, let us then engage in this work with that primitive faith and love which will show that our Church is truly

apostolic in its spirit and labors, and not merely in its outward polity and order. Every superior claim that we possess, as an eminently primitive and scriptural Church, imposes upon us increased obligations and responsibilities with reference to the advancement of Christ's kingdom here on the earth; and if we shrink from our duty, deep and fearful will be our condemnation. The appeal which comes to us to labor and pray for the salvation of the world cannot be resisted without awful guilt. It is an appeal from Christ himself. It is an appeal from millions who are famishing for lack of the bread of life; and unless we listen to it and answer it, He who died for us and for all mankind will visit us in His displeasure; and those who now implore from us the light of the glorious gospel to shine upon their darkness, will rise up in judgment against us.

O how constantly are we admonished that what we do in this work, and in all good works, must be done quickly! Since our last annual gathering, no less than three of our Chief Pastors,* including the late venerable Senior Bishop, have been called to their reward. From their place of rest they warn us to work while the day lasts, and to give all diligence to send the gospel to every creature. He who has just gone from the Church below to the Paradise of God above has left to the whole body of which we are members an example of devotion to the missionary work which it behooves us all to imitate. As a Diocesan Missionary in various parts of the country, and as a pioneer Bishop in the far West, he was one of the most faithful and indefatigable laborers that our Church, or our land, or the world, has ever seen. But he rests from his labors, and his voice comes to us from his new-made grave, calling upon us to follow him even as he followed Christ.

Let us then arouse to our duty, and work while it is called to-day. Cheerfully and constantly sustaining the regular ministrations of God's word and ordinances in our midst, and in the land in which we dwell, and sending them to distant nations and people, let us do what we can towards hastening on the day of millennial glory, when God's will shall be done on earth as it is done in heaven, and when the praise of the blessed Redeemer shall be spread abroad in all the world.

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* The Bishops of South Carolina, Rhode Island, and Illinois.

PROCEEDINGS

OF

The Board of Missions.

SEVENTEENTH ANNUAL MEETING.

TRINITY CHURCH,
Boston, Oct. 5th, 1852.

This being the time and place for the Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," several Bishops and other members of the Board attended divine Service at 10 o'clock, A. M.

Morning Prayer was read by the Rev. Samuel Fuller, D.D., Rector of Christ Church, Andover, Mass., assisted by the Rev. J. L. Clark, Rector of St. John's Church, Waterbury, Conn., and the Ante-Communion Service by the Missionary Bishop in the North West, assisted by the Bishop of Maine, who read the Epistle, and the Bishop of Indiana, who read the Gospel.

The Sermon was preached by the Rev. H. W. Lee, D.D., Rector of St. Luke's Church, Rochester, Western New-York, from the 47th verse of the 24th chapter of the Gospel according to St. Luke—"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

The Service for the Celebration of the Lord's Supper was read by the Missionary Bishop in the North West.

The Elements were distributed by the Missionary Bishop in the N. W., assisted by the Bishops of Maine and Indiana, the Rev. Dr. Fuller, and the Rev. J. L. Clark.

The religious services having been concluded, the Board proceeded to business.

The Missionary Bishop in the North West, being the senior Bishop present, took the Chair.

The roll was called, and the following members of the Board answered to their names:—The Missionary Bishop in the North West, Bishop Southgate, and the Bishops of Maine and Indiana—The Rev. Messrs. Baury, J. L. Clark, J. W. Cooke, Coxe, Crocker, Eaton, Edson, Lee, Vail, Van Pelt, and Vinton, and Messrs. Appleton, Gardiner and Newton.

On motion of E. A. Newton, Esq., the Board proceeded, in compliance with the third article of the By-Laws, to the appointment of a Secretary, and, on motion of the same, the Rev. Mr. Van Pelt was re-appointed.

On motion of the Bishop of Indiana, it was

Resolved, That the Rev. W. T. Webbe, the Local Secretary of the Domestic Committee, but not, *ex officio*, a member of the Board, be admitted to a seat in the Board.

The Rev. Mr. Webbe, on behalf of the Domestic Committee, presented and read the Annual Report of that body, which, on motion of the Secretary of the Board, was referred to a Committee of five.

The Bishop of Indiana, the Rev. Dr. Lee, the Rev. Messrs. Clark and Coxe, and Mr. R. H. Gardiner, were appointed the Committee.

The Rev. J. W. Cooke, as Secretary and General Agent of the Foreign Committee, presented and read the Annual Report of that body, which, on motion of the Rev. Dr. Lee, was referred to a Committee of five.

The Bishop of Maine, the Rev. Drs. Crocker and Vinton, Rev. Mr. Vail, and E. A. Newton, Esq., were appointed the Committee.

The Rev. Mr. Webbe, on behalf of the Treasurer of the Domestic Committee, presented and read the Annual Report of that officer, duly audited, which, on motion, was referred to the same Committee to whom was referred the Report of the Domestic Committee.

The Rev. P. P. Irving, Local Secretary of the Foreign Committee, on behalf of the Treasurer of the Foreign Committee, presented and read the Annual Report of that officer, duly audited, which, on motion, was referred to the same Committee to whom was referred the Report of the Foreign Committee.

On motion of E. A. Newton, Esq., it was

Resolved, That when the Board adjourn, they adjourn to meet in the Chapel of St. Paul's Church, at 4 o'clock, this afternoon.

The Rev. J. W. Cooke, Secretary and General Agent of the Foreign Committee, reported to the Board that, since the last meeting, the Rev. B. C. Cutler, D. D., rector of St. Ann's Church, Brooklyn, N. Y., had resigned as Member of the Foreign Committee, and that the Rev. P. P. Irving had been appointed to fill the vacancy.

On motion of the Rev. J. W. Cooke, it was

Resolved, That the election of the Rev. P. P. Irving, as a member of the Foreign Committee, in the place of the Rev. B. C. Cutler, D. D., be confirmed.

The Missionary Bishop in the North West presented and read his Annual Report, which, on motion, was ordered to be printed with the proceedings of the Board.

The Rev. Mr. Webbe presented the Annual Report of the Missionary Bishop in the South West, which, on motion, was ordered to be printed with the proceedings of this Board.

On motion, the Board adjourned.

St. Paul's Chapel—4 *o'clock*, p. m.

The Board met.

Present: The same as in the morning, with the exception of the Rev. Dr. Edson.

The Missionary Bishop in the North West, being the senior Bishop present, took the Chair.

The minutes of the last meeting were read and approved.

On motion, the following resolutions were adopted:

Resolved, That the proceedings of the Board, attested by its Secretary, be referred to that officer, the Secretary and General Agent of the Foreign Committee, and the Local Secretary of the Domestic Committee, for publication.

Resolved, That the proceedings of the Board be printed in the

"Spirit of Missions," and that 250 copies be printed from the same types, as a separate pamphlet, with the usual title-page prefixed.

Resolved, That the Secretary and General Agent of the Foreign Committee, and the Local Secretary of the Domestic Committee, be authorized to draw, at their discretion, on the Domestic and Foreign Funds, in equal parts, for the incidental expenses attending the present meeting of the Board.

Resolved, That the Reports of the Treasurers be printed with the proceedings of the Board.

On motion, it was

Resolved, That the Committee on By-Laws appointed at the last meeting of the Board, be continued until the next meeting of the Board.

The Bishop of Maine, as Chairman of the Committee to whom was referred the Report of the Foreign Committee, presented and read the following report:

The Committee to whom the Report of the Foreign Committee was referred, beg leave to report, after a brief but earnest consideration of its contents.

It is matter of deep gratitude to God, that the hearts of his servants have been moved, in some instances, to a personal dedication to the work of Foreign Missions, and, in so many, to larger contributions for its aid; but the facts, that the increase of contributions has not reached the proportion of the increase of expenditure; that laborers are found ready, so that the expenditure can and must be increased; and that such encouragement is given by the success granted to the labors of Christian missionaries in many parts of the world, all call loudly upon the Church to come up with all its strength to this work of the Lord against the mighty.

The return of faithful missionaries, who, in the Providence of God, have been incapacitated for further service, is an occasion which cannot but move the Christian sympathies of their brethren; and no sufficient reason is seen, why a limited provision for the support of such should not be deemed to lie within the just objects for which the Board of Missions has its existence.

A mission at Aspinwall would essentially belong to the sphere of the Domestic Committee, if the division between the departments of the two Committees was governed by the nationality rather than the locality of the parties to be immediately affected. Inducements of a character so satisfactory are offered, as to make it impossible that the Board should forego the

opportunity of establishing a congregation of the Church at that important port, with so little expense to the Missionary treasury.

The liberality of congregations or individuals at Philadelphia and in Virginia, stirred up by the judicious and zealous representations of Bishop Payne, is expected to provide most of the support of the Missions proposed at Bassa Cove and Monrovia, and the Orphan Asylum at Cape Palmas. Little more seems at present to be left to the Board than to express its hearty concurrence and thankfulness.

In the very able and comprehensive Report of the Sub-committee appointed by the Foreign Committee on the subject of Eastern Missions, a view is presented which we deem conclusive. Under the Resolution of the Board, passed at the Triennial Meeting in 1850, the Foreign Committee are instructed to renew the Mission to the decayed Churches in Asia Minor, in such manner as they may deem most suitable to the object. No further action of the Board seems requisite.

The Mission at Athens, from its peculiarly educational character, and from the evident blessing which has attended it in its own sphere, is not involved in the conclusions of that Report. Its operations have always been held in affectionate regard throughout our Church, and will doubtless be long and gratefully remembered in that interesting land. The state of the Church of Greece would seem to afford some glimpses of a still wider blessing than is at present seen from its acquaintance with our own Church through its missionaries.

The suggestion of Bishop Boone and his associates, that young men hoping to become missionaries in China, might with advantage pursue their studies there before receiving orders, appears founded on right judgment and on experience. But a peculiar satisfaction may well be felt in the actual or expected ordination of native laborers from that ancient and long separated race.

The following Resolutions are recommended for adoption:

Resolved, That the missionary zeal which has appeared in many portions of our Church, demands our humble but warm thanks to the Giver of every good gift, while we deeply feel the need of more general exertions of every suitable kind, before the contributions of the Church can be proportionate to our ability or to these examples.

Resolved, That the Foreign Committee be requested to consider and report a suitable mode of providing, should they deem it expedient, for the relief of disabled missionaries.

Resolved, That the subject of Eastern Missions be still left in the discretion of the Foreign Committee, in accordance with the resolution adopted at the last Triennial Meeting.

Resolved, That the action of the Foreign Committee in establishing Missions at Aspinwall, at Bassa Cove and at Monrovia, has the cordial concurrence of the Board. (Signed)

George Burgess,
N. B. Crocker,
Alex. H. Vinton,
Thomas H. Vail.

The resolutions connected with the foregoing Report were adopted.

The Bishop of Indiana, as Chairman of the Committee to whom was referred the Report of the Domestic Committee, presented and read the following report:

The Special Committee, to whom was referred the Report of the Committee of Domestic Missions, respectfully report:

That while the condition of our Domestic Missions presents some things which ought to excite devout gratitude to the Great Head of the Church, it also suggests considerations and reflections which should humble us in the sight of God, in consideration of our shortcomings in the work which he has given us to do.

As the Report presents but few points of unusual interest for the consideration of the Board, your Committee would forbear from extended remarks, and simply submit the following resolutions:

Resolved, That the cause of our Domestic Missions be and is hereby commended to the continued regard, increased liberality, and fervent prayers of the Clergy and Laity of the Church in each and all of our Dioceses and Parishes.

Resolved, That the action of the Domestic Committee in regard to voluntary Missionary associations, auxiliary to the Board of Missions, and the views they express relative to the disposal of funds contributed by such associations, be and are hereby approved.

Resolved, That the action of the Domestic Committee in the disposal of certain legacies mentioned in the report, and their proposed future action relative to the same, be and is hereby approved.

Resolved, That the attention of the Domestic Committee be respectfully and especially directed to the destitute condition and urgent spiritual necessities of the State of California, and the Territories of Oregon, Utah, and New Mexico.

Resolved, That the Board recognize the warning voice of Divine Providence in the recent sudden removal by death of the Venerable Presiding Bishop, whose labours in the Missionary work of the Church and in the exercise of the Episcopal office, have done so much for the extension of our

communion, as well as in the decease of the venerated Bishops of South Carolina and Rhode Island, since the last Annual Meeting of the Board, and that these afflictive bereavements present an urgent call upon all the members of the Church to labour with fidelity and renewed diligence in the promotion of the kingdom of our Lord and Saviour Jesus Christ.

George Upfold,
Jacob L. Clark,
Henry W. Lee,
A. Cleveland Coxe,
R. H. Gardiner.

The resolutions connected with the foregoing report were adopted.

On motion of the Missionary Bishop in the North West, it was

Resolved, That the General Convention be requested to take into their serious consideration the expediency of sending a Missionary Bishop to Oregon.

On motion of the Rev. J. W. Cooke, it was

Resolved, That the next Annual Meeting of the Board be held on the second day of the meeting of the General Convention, at the place of its meeting.

On motion of the Rev. Dr. Vinton, it was

Resolved, That the Missionary meeting appointed to be held on the second evening of the session of the Board be dispensed with.

On motion, it was

Resolved, That the Secretary of the Board be authorized to make all the necessary arrangements for the Triennial Meeting of the Board, and fix the hour of meeting.

After uniting in singing the Doxology, and in devotional exercise conducted by the Missionary Bishop in the North-West, the Board adjourned.

Attest, P. VAN PELT.
Secretary.

APPENDICES.

[A.]

Seventeenth Annual Report

OF THE

DOMESTIC COMMITTEE.

THE prosperous condition of this department calls for a renewed expression of gratitude to Almighty God for the measure of success attendant on the labours of the Missionaries, for the liberality with which contributions have been made in aid of the funds, and for that spirit of love which has moved pious men and women to make such liberal provision for the cause of Christ in the settlement of their worldly affairs.

The reports of the Missionaries give evidence of increasing zeal and activity on the part of those to whose spiritual welfare their labours are directed. The erection of new churches; the repair, enlargement or improvement of others; the payment of obligations contracted for any of these purposes in former times; in these and many other ways, a spirit of liberality has been manifested among the recipients of the Church's bounty encouraging to every friend of Domestic Missions, and gratifying to every lover of the Church of Christ.

In the larger contributing dioceses, the statistics show an increase in the amount of contributions that gives evidence of continued interest in the Missionary work. With so many claims upon the liberality of the members of our Christian household, the Committee regards this fact as indicative of sympathy and confidence in its management of the important trust confided to its care. That there is no diminution of the funds, is all that the Committee expects, and those who argue a want of interest in Domestic Missions from the fact that the receipts now are not greater than they were fifteen years ago, should remember that at that time the treasury of the Committee was almost the only channel for the Church's benevolence in a Missionary direction, while at this time there is scarcely a diocese in the field that has not some local object claiming the bounty of the whole Church, and scarcely one that has not some diocesan organization sustained by the liberality of members within the sphere of its own operations.

The Committee has again to acknowledge very large receipts from the devise of individuals who, recognizing themselves as stewards of the Lord, have made liberal provision for the spread of His Church on earth in making a final disposition of the goods wherewith His Providence has blessed them.

Condition of the Field.

Two Bishops, eighty-five Presbyters and Deacons, are at this time connected with the Domestic Missionary department.

Since the last Annual Meeting, thirty-one appointments (see Appendix Aa.) have been made; twenty of these are new Missionaries; and twenty-four have resigned. A church has been consecrated at seven of the Missionary stations; five of the stations have erected churches—measures have been taken having this object in view, and with various degrees of success, at six others; a corner-stone has been laid at three; and three others are about to erect a house for the residence of their minister.

Appendix (Ab) exhibits the Missionary force now (October 1) in the field. During the period embraced in the returns made by the Missionaries on the 1st inst., eighteen months, ninety-nine adults, and six hundred and ninety infants have been baptized; three hundred and thirty-two have been confirmed. The whole number of communicants at the stations, as near as can be ascertained, is one thousand five hundred and ninety; nine hundred and eighty-three families in a population of nearly ninety thousand are ministered to by the Missionaries of the Domestic Committee; and two hundred and seven teachers are employed in the education of one thousand four hundred and thirty-three children in Sunday Schools attached to the different Missionary stations.

For the latest information from their respective fields, and for a general account of the important territory under their jurisdiction, the Board is referred to the reports of the two Missionary Bishops, submitted herewith.

Funds.

The Treasurer's report shows the amount paid to the respective sections of the Missionary field; the total amount of the receipts has been $30,395 54, including $7,673 86 from legacies. It is with no slight feeling of gratification that the Committee announces that the Missionary bishops have been paid to the first instant, and that the balance in the treasury, together with the ordinary receipts of the current month, will be sufficient to pay the Missionaries to the 1st instant—several of them having been already paid.

The following statement of contributions, in the usual form, is submitted:—

DIOCESE.	Number of Churches contributing in 1850.	1851.	1852.	Amounts contributed in 1850.	1851.	1852.
Maine	7	4	9	227 79	87 75	124 25
New-Hampshire	6	8	5	224 73	157 71	134 26
Vermont	17	17	13	222 84	202 53	154 25
Massachusetts	22	26	16	1,308 88	1,055 12	481 03
Rhode Island	14	13	8	492 18	323 11	386 05
Connecticut	71	65	57	2,727 42	2,117 02	2,464 35
New-York	86	86	91	5,642 10	4,276 80	5,785 81
Western New-York	61	53	79	1,575 66	1,135 20	1,267 08
New-Jersey	28	26	25	1,069 69	626 82	704 17
Pennsylvania	64	49	40	2,389 46	1,815 55	3,087 05
Delaware	17	18	20	349 96	237 00	214 00
Maryland	40	38	38	1,595 97	1,297 24	1,003 39
Virginia	34	41	26	1,098 15	916 69	544 90
North Carolina	19	22	18	570 61	591 15	466 17
South Carolina	29	24	23	2,363 90	1,948 66	1,574 11
Georgia	8	11	7	520 87	544 47	341 00
Florida	5	2	2	177 00	45 50	22 50
Ohio	21	16	11	332 39	644 02	317 99
Michigan	10	6	9	241 04	61 94	77 00
Indiana	9	13	5	78 28	87 72	31 10
Wisconsin	4	2	4	38 75	9 20	10 20
Illinois	14	8	14	116 10	123 17	140 95
Missouri	2	3	2	27 15	49 60	26 90
Kentucky	11	4	6	174 60	43 75	96 60
Tennessee	2		2	32 00	15 00	10 75
Alabama	11	9	8	657 14	445 70	605 56
Mississippi	5	5	4	166 29	230 68	61 00
Louisiana	2	2	1	30 00	29 00	17 50
Arkansas	1	3	3	2 40	85 46	52 57
Texas	1	2	4	37 60	20 00	73 18
Iowa	1	3	1	5 00	16 00	14 50
Minnesota						7 50
Indian Territory						10 00
Miscel'neous, including legacies	....	....	.....	.....	15,026 86	8,538 28
	622	521	551	30,657 18	34,302 26	30,395 54

Legacies.

To carry out the resolution passed at the last annual meeting, the Committee placed $2000, the amount received from the executors of Warren B. Hill, of Detroit, Mich., in the New-York Life and Trust Company. At the meeting of the Committee, held October 27th, 1851, the Treasurer stated that, to enable him to issue checks to the missionaries from whom the semi-annual report had been received, the balance against the Treasury amounted to the sum of $1,270, and that there still remained $2000 due missionaries, whose reports might be expected in a few days, a resolution was therefore passed, authorizing him to draw out of the Life and Trust Company the sum placed there by the Committee, and apply it to the object for which the reservation of legacies had been assigned by the Board. The amount now in the Treasury is needed, as has been already stated, for the payment of the salaries due on the 1st inst. The Committee asks the instructions of the Board respecting this balance. Shall it be applied to the purposes already mentioned, or shall it be reserved, to meet contingencies which may hereafter arise? With every disposition to yield implicit obedience to the resolutions and instructions of the Board, the Committee feels compelled to express the very decided conviction that any attempt to lay by a fund in reserve to meet a supposed, although probable difficulty, will not produce the very desirable consequences which such a measure contemplates. So many claims are constantly presented to the attention of the members of our Church, so many institutions require the continual exercise of Christian sympathy and benevolence, that it is not reasonable to presume that any efficient general contribution could be expected in aid of an object known to be possessed of a large sum, unavailable only from motives of expediency.

The receipts from this source have been as follows:—

Part of a legacy of Warren B. Hill, late of Detroit, Mich., $2000; a further sum on account, $1,230, and interest, $66 47	$3,296 47
Legacy of Miss Hannah Green, late of Boston, Mass., per Henry Wainwright, Esq., Executor	500 00
Legacy of Miss Mary Green, of do	200 00
A portion of a legacy of Miss Susan B. Brown, late of Philadelphia, given to the Domestic Committee at the instance of the Bishop of Pennsylvania, to whose discretion the division of the legacy was entrusted, ½	250 00
Legacy of Samuel Olden, late of Princeton, N. J., on account of Bond and Mortgage, and Interest	1,150 00
Two dividends from the estate of Hanford Smith, late of Newark, N. J.	423 80
From the Executor of H. B. Punchard, late of Andover, Mass	1,420 68
From the Executor of Miss Catherine Pringle, late of Geneva, W. N. Y.	67 91
From the Estate of W. J. Cornell, Esq., late of Brooklyn, N. Y., being the fourth instalment	100 00
On account of legacy of the late Joseph Voorhees, Shrewsbury, N. J., ½	375 00
From the Executor of Miss Eliza West, late of Philadelphia, $200, less taxes	190 00
Total	$7,973 86

Jews.

This Mission has been hitherto sustained by funds specially designated. The last report stated the balance applicable to this particular object to be $320 64. The receipts during the year, added to that balance, have amounted to about a year's salary to the Missionary, $500. In the opinion of the Committee, no continuance of the Mission in its present form is likely to produce any adequate results, and the services of the Missionary in this city will therefore terminate on the 1st instant. For an account of the labors of the Missionary, the Board is referred to the annual report herewith submitted. (Appendix J.)

Oregon.

The two Missionaries of the Board laboring in this Territory have met with much encouragement, and have accomplished much towards the permanent foundation of the Church. The Committee has not received as full an account of the religious condition of the people or of the prospects of missionary enterprise, as is desirable for their own guidance and for the information of the Church in general. This is to be attributed in a great degree to the continual round of ministerial services in which the Senior Missionary has been engaged, preventing him from giving that time and attention to the preparation of reports, which the Committee deems so essential, and which the Church so greatly needs. The visitation of a bishop is perhaps the only way, as it is certainly the most in accordance with our ecclesiastical system, by which such a survey of the field could be made, such selection of suitable centres of operation determined, and such an estimate formed of the capabilities and necessities of the people, as is needed for the well-being of the missionary enterprise in the territory.

California.

The Committee has not been unmindful of the responsibility devolving upon it, to provide clergymen for this distant portion of our wide-spread Union. At this moment, it is believed, there are but two parishes in that large, populous and wealthy state, supplied with any measure of regularity with the ministry of the Word and Sacraments. An application was made to the Committee to grant an outfit to the Rev. J. D. Moore, about to proceed to California, as an assistant to the Rev. Dr. Ver Mehr, and also to give the sanction of regularity to the proceeding by his appointment as Missionary; the requisite testimonials to that end having been duly presented, the request was promptly complied with. The resignation of the Rev. Mr. Mines and his subsequent death, will probably interfere for the present with Mr. Moore's intentions, he having been engaged, when last heard from, in supplying the place of that gentleman, whose resignation had then been offered to the vestry of his parish. At least four clergymen are needed in as many important, growing towns, where there are parishes already organized, able and desirous to make provision for their support, while congregations of our people in the scattered villages might be ministered to by as many

more, three or four such places being constituted stations for the service of a clergyman making the circuit in a given time, according to the circumstances of their condition. The consequences must be disastrous to the future of our Church for years to come, if some immediate relief of the spiritual destitution of her members is not speedily afforded.

Minnesota.

An appropriation to this territory for the salary of two missionaries has been made, at the request of the Missionary Bishop in the North West. He hopes soon to nominate individuals for the important post.

Auxiliary Associations.

The question was presented to the Committee, whether an arrangement could be made for the formation of one or more stations in a given Diocese, State or Territory, the salary to be paid, the station to be determined, and the missionary to be nominated by an association in Philadelphia, called the "Episcopal Missionary Association for the West."

The importance of the subject induced the Committee to give it very careful consideration. The whole matter was referred to a sub-Committee. Their report expressed the opinion, that the assistance to the general operations of the society, contemplated by the "Episcopal Missionary Association for the West," could, under certain restrictions, and with a few unimportant modifications as to the manner of proceeding, be very properly and beneficially employed.

The Domestic Committee unanimously concurred in the opinion expressed by the members of the sub-Committee, and so reported to the members of the Association. Their earnest attempts to increase the number of labourers in the western field have thus far been unsuccessful; the Committee, however, acknowledges with very great thankfulness the pecuniary assistance bestowed by the Association upon several of the Missionaries of the Board.

For the information of the Board, as well for their approval and sanction, if in their judgment the action of the Committee in this matter has been wise and judicious, the whole correspondence on the subject, the Constitution of the Episcopal Missionary Association, and the report of the sub-Committee, are submitted herewith. The Committee desires also, in the event of a favorable opinion of the Board, to call the attention of other Dioceses willing to aid the cause of Missions in the West, but hindered for some peculiar reasons from giving their cordial support to the object in the ordinary method of a contribution to the general funds of the Committee, and to invite them to co-operate in some such plan as the Association of Philadelphia.

Appropriations.

The amount and distribution of the appropriations remain substantially the same as at the date of the last report of the Committee. The earnest request of the Bishop of Michigan, and the disastrous consequences which he represented as likely to follow the withdrawal of aid from that Diocese, induced the Committee to continue the appropriation as heretofore. No other Diocese has been taken from the list, except Georgia. In July, 1851, when the Bishop of that Diocese was informed of the amount of the appropriation for the year, notice was given also, that it would not be continued after the expiration of that period. The Bishop has not requested any extension of the time beyond the limit then prescribed, and the Committee presumes that that Diocese is now prepared to relinquish the assistance of the General Board. The addition of two Missionaries to Oregon, the expenditure of a large sum in the shape of outfits to Missionaries going to California, and the appropriation to Minnesota, will increase the amount of annual expenditure to about $25,000.

Conclusion.

The aspect of the field as a whole, warrants the Committee in congratulating the Board upon the general welfare of the cause.

A continuance of the interest, and an increase of the zeal of the whole Church, is due alike to the importance of the enterprise, and to its influence on the whole body. The events of the past few months convey to every one engaged in the work of Domestic Missions a warning to be found faithful in the Master's service, and a fresh incentive to renewed exertions in His cause. The presiding Bishop, whose name and influence are identified so peculiarly with the extension of our Church in the West has been suddenly, although not prematurely, called to give an account of his stewardship. May his loss urge upon the members of the Missionary Society the necessity for greater diligence, more earnestness, more zeal and love for our Master's work—may his example stimulate us all to increasing self-denial, and to more ardent devotion in the cause of Missions.

Two others of our Bishops, the firm and long tried friends of the object in which we are here assembled, have within a few months been called to exchange the trials and dangers of the Church on earth, for, as we trust, the peaceful enjoyment of the Church in paradise.

May those who are left behind have the grace from on high which alone can enable them to do true and laudable service.

On behalf of the Domestic Committee,

W. T. Webbe,
Local Secretary.

Seventeenth Annual Report

OF THE

FOREIGN COMMITTEE.

In presenting their Seventeenth Annual Report, the Foreign Committee congratulate the Board on the condition and prospects of our Missions in the Foreign field.

While we have to lament the impaired health of some of our Missionaries, and the return of others, without any reasonable expectation of being able to enter again on the field of their labors, we are also permitted to state, that since the last annual meeting of the Board, a larger number of Missionaries have embarked for the foreign field than during the eight years preceding. Others are under appointment, waiting an opportunity to embark; and a few applications for appointment are now under consideration.

The means also placed at the disposal of the Committee from ordinary sources of revenue to the 15th June last, the close of the financial year, exceeded those of any former year, while the average receipts since that time have been larger than usual during the summer months.

But the Committee desire to remind the Board that the increase of receipts is not *in proportion to the largely increased expenditure.* Though they have been able to meet all their engagements, a large increase of the stated contributions will be indispensable for the maintenance of the present Missionary force in the foreign field, and for such additional aid as the Committee hope to supply.

They would, therefore, commend this subject to the attention of the Board, while they are resolved to go on with faith and trust in God, that the same Divine Spirit which calls forth laborers into His harvest, will also move the hearts of His faithful people to supply the means for their support.

FINANCES.

The Receipts of the Foreign Committee for the Financial year ending on 15th June last, amounted to..... $41,048 12

Of the contributions, there were designated for the

	Greek Mission.....	572 60
" " "	China "	7,229 69
" " "	Africa "	10,167 62
" " "	Constantinople	15 56
" " "	Monrovia	1,266 81
	Specific objects....	8,273 79
	General Fund....	13,522 05
		$41,048 12

The expenditures for the same period amounted to			38,785 51
Viz.:			
For the Greek Mission, three quarters		$2,487 80	
" China, general	14,998 76		
" " specific	3,879 41		
		18,878 17	
" African, general	10,224 50		
" " specific	3,732 67		
		13,957 17	
General Expenses		3,462 37	38,785 51

The receipts since 15th June have been			7,269 74
Of which there were designated for Greek Mission		162 83	
" " " China "		969 65	
" " " Africa "		787 95	
" " " Specific Objects		908 87	
" " " General "		4,440 44	
			7,269 74

The expenditures for the same period have been			10,315 21
Viz.: China		4,618 19	
Africa		3,192 29	
Athens		825 00	
Specific		557 43	
General Expenses		1,122 30	
			10,315 21

Leaving a cash balance of $1,508 34.

Since the Treasurer's Report of 15th June, 1851, the following legacies have been received:—

Estate of late Hanford Smith, of New-Jersey	$423 80
" " Catherine Pringle, of W. New-York	67 91
" " Joseph Voorhees, New-Jersey	375 00
" " Benjamin H. Punchard, Mass.	1,470 68
" " Susan B. Brown, Pennsylvania	250 00
" " Mary Lewis, W. New-York	200 00
	$2,787 39

Consecration of the Missionary Bishop for Cape Palmas and parts adjacent.

The Rev. John Payne, D. D., having been requested by the Committee to visit the United States, for the purpose of being consecrated Missionary Bishop for Cape Palmas and parts adjacent, arrived in this country on the 30th of June, A. D., 1851. The consecration services were held on the 11th of July following in St. Paul's Church, Alexandria, Va. The Rt. Rev. Wm. Meade, D. D., of Virginia, officiated as consecrator, assisted by the Rt. Rev. Alfred Lee, D. D., of Delaware; the Rt. Rev. Manton Eastburn, D. D., of Massachusetts; and the Rt. Rev. J. Johns, D. D., Assistant Bishop of Virginia. The sermon on the occasion was preached by the Rt. Rev. Bishop Eastburn.

Subsequent to his consecration, Bishop Payne visited some of the more important parishes in the West and South, and up to the time of his departure for Africa in May last, was diligently and success-

fully occupied in presenting the claims of the interesting field of his labours.

Appointments, Resignations, &c.

The Rev. B. C. Cutler, D. D., who has been an efficient member of the Committee since its first organization in 1835, has resigned his official connection with the Committee, and the Rev. P. P. Irving has been elected to fill the vacancy.

The following Missionaries have been appointed since the last meeting of the Board, viz.:

TO AFRICA.

Rev. G. W. Horne,
H. R. Scott,
Thos. A. Pinckney, (colored,)
Mr. Augustus Rogers,

Miss Alice E. Colquhoun,
Mary T. Springer,
Eliza Freeman.

TO CHINA.

Rev. J. P. Hubbard, | Miss Catharine Jones.

Miss Mary J. Morse, after seven years' service in the China Mission, during which time she had declined receiving any salary from the Board, has resigned her connection with the Mission and returned to this country.

The Rev. Mr. Hening and wife, who have been connected with the African Mission, in a faithful and efficient service of seven years, have been compelled, through impaired health, to retire from the field of their labors. This course was earnestly urged by their physician and fellow Missionaries, and has received the sanction of the Foreign Committee. Mr. Hening has been afflicted with total blindness for the last two years, but was able, till his health was otherwise seriously impaired, to render important service in preaching, and in conversation with the natives.

His return, under these afflictive circumstances, presents to the Board the interesting question as to what shall be done for disabled Missionaries, who, after years of faithful and laborious service, are compelled to return home.

The Rev. J. P. Hubbard, having resigned his appointment as Missionary to China, it is due to him to say that this step was taken at the suggestion of the Committee, who, on account of the state of his health and that of his family, and in view of considerations affecting the prospect of his permanent usefulness in the China Mission, deemed it inexpedient to advise his embarkation.

Mrs. Boone has returned to this country for a brief season, with the view of recruiting her health.

Bishop Boone has informed the Committee that the state of his health imperatively demands some relief from his arduous duties; and that, in the hope of being benefited by the voyage, he will make a short visit to the United States. The Committee have approved of his intention to return by the way of England, for the pur-

pose of conferring with the Archbishop of Canterbury respecting the question of Episcopal Jurisdiction in China.

Embarkation of Missionaries.

The Rev. Robert Nelson and wife, the Rev. Cleveland Keith, and Mr. John T. Points, sailed from Boston for China, on the 31st of July, A. D., 1851. They arrived at Shanghai on the 25th of December last, and engaged at once in the service of the Mission.

The Right Rev. John Payne, D. D., the Rev. G. W. Horne and wife, the Rev. Thomas A. Pinckney, Mr. Augustus Rogers, and Miss Alice E. Colquhoun, embarked for Africa from Norfolk, Va. on the 5th of May last.

Miss Catherine Jones sailed from Boston for Shanghai, on the 31st of July.

New Mission Fields.

CENTRAL AND SOUTH AMERICA.

In view of the difficulty of obtaining men and means, the Foreign Committee, in past years, have not deemed it expedient to adopt new Mission Fields, but rather to concentrate their strength and limited resources in the Missions already established. They still adhere to the wisdom of this course, and would depart from it only in instances where the indications of Divine Providence, with respect to the field, and the resources at their command for its occupation, are distinctly seen. Such they believe to be the case in the instance of the Mission which they propose to establish in Central and South America.

This, though a new field, is one which presents itself to the Committee as entitled to important consideration and immediate action.

They will not detain the Board with a review of political and commercial events familiar to all, which indicate a series of providences highly significant of our duty and privilege to enter the field, and do the work which God has opened before us. The Committee having reason to believe that an interest will be awakened in this Mission adequate to its maintenance, and having already received some encouragement to prosecute it at once, have resolved on the commencement of a "Mission to Central and South America," and have adopted the town of ASPINWALL, on the Isthmus of Panama, for the first Missionary station.

The Committee would refer the Board to the statements of a special Committee on this subject, and also to other papers herewith submitted, but not intended for publication.

MONROVIA AND BASSA COVE, AFRICA.

These, which the Committee have accepted as Mission stations, are not strictly new mission fields. They will form a part of the Missionary operations radiating from Cape Palmas, and will be under the jurisdiction of Bishop Payne.

The following are the views of the Bishop with respect to the

enlargement of Missionary operations in Africa, and the adoption at this time of Monrovia and Bassa Cove as Missionary stations.

"Experience and observation have more and more confirmed me in the opinion, that white Missionaries cannot carry on operations in the interior.

"In the annals of fifty years' Missionary labour on the west coast of Africa, I have not met with an instance of a white man living in the interior long enough to accomplish anything of importance. We know that African travelers have, without exception, either died in the country, or returned with constitutions broken down. What might be the result could white labourers well establish themselves on the mountains of Central Africa, can only be determined by actual experiment. But inasmuch as the political condition of the country intervening between there and the coast, precludes the possibility of making the experiment until a chain of stations shall have been established from one to the other, which must be the work of many years, this view of the subject is really of no immediate practical importance. While, however, there is sufficient proof that white labourers cannot at present occupy the interior, my own and similar cases which might be adduced, show, that on the coast, with the comforts of a home, the advantage of the sea breeze, and other circumstances calculated to modify the influence of the climate, or to place the system in the best state to bear up under it, they may live for years, and within a sphere allowing the enjoyment, when necessary, of the alleviating causes just adverted to, labour much. Of course, it is obvious, this view being correct, that by the direct agency of such labourers, the gospel can never reach any considerable portion of native tribes whose salvation is, as it seems to me, committed to American Christians. There lies within what is now, or is destined to be, the limits of Liberia, or the territory between Grand Cape Mount on the one side, and Grand Beechy on the other, a distance of six hundred miles on the coast, and stretching back to the Kong Mountains, two hundred miles in the interior, a population which cannot fall much below three or four millions of people. I have said, God seems to have committed this part of Africa to American Christians, because the commercial nations have cheerfully conceded the extent of coast designated, nearly to the Liberian colonies, while the character of the native tribes, toward the interior, will encourage colonial jurisdiction and influence in that direction. To occupy this vast field is plainly beyond the ability of the few white labourers who are likely to seek it, if they could live in it.

"It is a gratifying reflection, however, that what cannot be done by them directly may be accomplished indirectly. In the natives on the coast they have material for raising up a body of the most efficient native labourers possible; while in the colonists, well educated, they may prepare a higher agency to co-operate with and give efficiency to the numerous native instrumentality which shall go forth to Christianize the populous regions beyond them, they, (the whites,) until colonists shall have been qualified to take their places, from advantageous positions, superintending and giving direction to the whole work.

"Now, if this be the plan upon which our African Mission should be conducted, how should the present and prospectively small force of white labourers be disposed of? Certainly it would appear by making as many radiating centres, consistently with the strength and efficiency of each, as possible; and the requisite strength and efficiency of each given radiating point would have been attained, when it should have obtained all the elements requisite for raising up the needed agency, and for giving efficiency to that agency when raised up."

HAS THE MISSION AT CAPE PALMAS ATTAINED THIS POINT?

"I think so. Certainly, with the expected pastor for the colony, and after a while, perhaps, a Missionary to preach to the natives at Cape Palmas, and to superintend, and to give instruction in the High School, this point will have been attained. Our Mission establishment will then have provided for the maintenance of a Church in the colony, and a High School for raising up colonist teachers and ministers, for the spiritual instruction of one entire heathen tribe—the Greboes: and the raising up of a native agency at one of the best radiating points on that

part of the coast—namely, from Cavalla towards the interior, by means of a river of that name. It does seem to me, therefore, that we are prepared to establish a similar agency at other points.

"And this, I think, must appear most important, since Cape Palmas is only one of the least four positions, which, looking at the work to be done, ought to be occupied; and at two of which, at least, there are at the present most encouraging prospects. Sinoe, Bassa Cove, and Mesurado, with their rapidly increasing colonist population, and the teeming tribes around, call loudly for Mission establishments, and afford all the facilities for forming radiating points which Cape Palmas does. Sinoe might, perhaps, as well wait until our first colonist candidate shall have been ordained, and ought to form a part of the Mission, or, if you please, Diocese, about Cape Palmas. But from a thorough examination of the grounds at both these places, I speak the deliberate conviction of my best judgment, in declaring that at Bassa Cove and Monrovia, whether colonists or natives be regarded, there is at this moment a most urgent demand for Mission establishments by us, and every prospect of increasingly abundant usefulness.

BASSA COVE.

"At Bassa Cove there is not now, nor has ever been, an efficient educational establishment, although the colony schools of a certain sort, with various interruptions, have, indeed, been maintained. But it is no reflection upon the colonists—indeed, only expressing their own painful convictions, that the teachers employed have been so incompetent, and the schools so irregularly kept up, that nothing of consequence has been accomplished. Dr. Moore, one of the oldest and most respectable settlers at Bassa, asked me, as he said he often asked American Christians before: "What had the people at Bassa done, that they should be denied entirely the means of sound and liberal education?" The native interests around Bassa present quite as urgent an appeal for our Christian efforts. From personal observation and inquiry I came to the conclusion, that from their political condition and relations to the colony, the Bassa people offer peculiar encouragement to Missionary labour.

"Though a large tribe, extending to the mountains of the interior, they are broken up into small fractions, with no central government, and no strong local attachment.

"From this it results, that while a Missionary, who had once acquired the Bassa language, would have a most extensive field at once opened to him for itinerating, he would have every faculty for gathering converts together into Christian villages. As proof of this, I could mention, that while the Baptist Missionaries were at Bassa, they penetrated, without difficulty, beyond the first range of mountains, to 100 and 150 miles in the interior; and that two native converts, employed by them, have now around them villages of their native people, whom they have collected, and are instructing in the Christian faith.

"But this field, so promising, is now virtually lying waste. The Methodist brethren, when I was at Bassa, were just beginning a small native school, or rather recommencing it at one little village, and the preacher in charge of the station regretted to me, that in consequence of their system of changing ministers and teachers, little or nothing could be done for the natives. The white Baptist brethren, who were for six or eight years at Bassa, and did much Missionary service, have all died, or left the field. Lately the Southern Baptist Board have employed some colonist teachers and ministers; but of the latter the most efficient. Indeed, the life of the Mission told me, that in consequence of increasing infirmities, he must shortly retire. The northern Baptists only retain two native catechists, who take care of their Mission premises, and maintain small schools; but though with efficient superintendence they might be very useful, without this it must be otherwise.

"Under these circumstances, I trust the committee will see the importance of forming here a Mission establishment, upon the same footing as that at Cape Palmas, as soon as possible. The settling of Fishtown, three miles below Bassa, at an excellent landing-place, removes one great objection to Bassa. The site for a

Mission establishment, selected some time ago, near this new settlement, I find, on examination, to be a desirable one as a starting point, being near the landing, and communicating through a creek, with the St. John's, and with the numerous native towns, as well as the colonial settlements on it. Here would be the depot for the Mission; perhaps also the place for the High School, though its proximity to the commercial depot at Fishtown might be an objection to this.

"To commence the Mission at Bassa, would require, according to my view, two ordained Missionaries, with two or three such teachers and assistants as, by the time they would be needed, might be furnished from Cape Palmas.

"Here Missionaries should go down to Cavalla for acclimation, and some Missionary experience; arrangements being made for putting up a residence at the site for a Mission establishment, near the new settlement at Fishtown, in the mean time. In a year from their arrival in Africa they might enter upon their labours, leaving it until then to be determined whether the High School or College should be located on the coast or at Bexley."

In view of these considerations the Committee have adopted Bassa Cove as a Missionary station, Bishop Payne having stated to the Committee, in behalf of some of the Churches in Philadelphia, that it is probable the amount needed (about $5,000 per annum) will be raised among them for this purpose.

MONROVIA.

The Committee have also adopted Monrovia as a Missionary station. It is understood from Bishop Payne that this Mission will be supported by Churches in Virginia. The following are the views of Bishop Payne, with respect to the expediency and practicability of Missionary effort at this station:

"At Monrovia there is an urgent call, and a wide opening at the present moment for a *Church and pastor*. *How urgent* is the call I cannot make the Committee realize without a personal interview. I can only say now, that there are many members of our Church already there. Some of them have joined other communions, because having none of their own. Some who do not at present belong to our Church, desire its establishment, and would unite with it, if established.

"Already a Church has been organized, and there is not the least doubt that, under proper influence, it would soon succeed entirely. Of this I was assured by leading men in the community, not members of our Church. *At present* I would only advocate the erection of a Mission-house, and the support of a pastor at Monrovia. The Methodists are erecting a fine seminary building there, and the Presbyterians have sent a small iron house for an institution to be called the Alexander High School. At present, both these establishments are destitute of suitable teachers. Should these be provided, and the Institutions go into successful operation, the general educational wants of Monrovia will be supplied. Any plan for colonial education there, by us, may at present as well therefore be deferred. As regards the natives here, as at Bassa, the effort should be made up the river. The unhealthiness of Monrovia was the cause of our beginning Missionary operations at Cape Palmas. Though there has been some improvement in this respect, the objection to that part of Cape Mesurado, thus far settled and improved, to a great extent still remains. You may be surprised, however, to learn that the most healthy part of the Cape is *yet uninhabited*. *Beyond* the present proper limits of Monrovia, the Cape projects from three-fourths to a mile into the sea. All along the whole of this distance the land rises rapidly, until at its highest point it towers 100 to 200 feet above Monrovia. Beyond this elevation, Southern or South-Eastern Hope, it is my firm conviction, would be as healthy a location for a Mission establishment as is to be found on the whole Liberian coast. It would be protected effectually from malaria on the land side by the overhanging mountain

(somewhat as Cavalla is protected), while it has, what no other part of Monrovia has, the fresh sea-breeze from the northwest, west and southwest. At the same time, it would be sufficiently near to the settled part of Monrovia for the pastor to perform his duties there, and the town is constantly extending in that direction.

"From Monrovia to Bassa is 80 miles; from Bassa to Sinoe is 90 miles; and from Sinoe to Cape Palmas, 80 miles; they are therefore nearly equidistant from each other. Strong central Missions, therefore, established at these points, would easily co-operate, intermingle their influence on the sea-coast, and extend it back into the interior. In the course of five years more, Sinoe might formally be added to the ecclesiastical establishment at Cape Palmas, and a new one erected out of Bassa and Mesurado combined.

"I have said nothing where much might be said of the importance (I might show necessity) of the contemplated establishments, to the colonists themselves. On this subject I hope to have a more satisfactory method of communicating with the Committee. I cannot forbear, however, here to remark what, upon reflection, must be evident to all, that if the colonies are to be healthful homes, and active radiating points for Christianity, it can only be through some such means as are here recommended. That public sentiment in America offers peculiar encouragement to operation, I need not stay a moment to show. The Committee are more fully sensible than I can be, that never was there a time when so large a share of public attention and interest was directed to Africa."

MISSION TO DECAYED CHURCHES IN ASIA MINOR.

The Committee have had under careful deliberation the resolutions of the Board respecting the renewal of the Mission to the decayed Churches in Asia Minor. They have come unanimously to the conclusions embraced in the following report, made by a Sub-Committee to their body.

Report to the Foreign Committee of a Standing Committee of the same.

THE SUB-COMMITTEE ON EASTERN MISSIONS BEG LEAVE TO REPORT,

That, at the last Triennial Meeting of the Board of Missions, the following resolution was adopted:

"*Resolved*, That the Foreign Committee be instructed to renew the mission to the decayed churches in Asia Minor, in the manner they shall deem most likely to accomplish the best results."

Previous to the last annual meeting of the Board, this subject, presented in the above resolution, had been referred to your committee, and action taken thereon. One of their number being about to visit England, he was instructed to confer with the officers of the Church Societies for Missions in that country, and obtain information bearing on the proposed inquiry.

Pending the inquiries of your committee, and previous to the receipt of the information desired, the Board of Missions, at their last annual meeting, adopted the following resolution:

"*Resolved*, That the special attention of the members of the Church be earnestly invited to the importance of making contributions for the early renewal of the mission to the decayed churches in the East, which renewal was decided upon at the Triennial Meeting of the Board in October last (1850.)"

In accordance with these resolutions, your committee at present confine their inquiries to the manner of "renewing the Mission to

the decayed churches of the East," which they "deem most likely to accomplish the best results."

RESULT OF THE INQUIRY ALLUDED TO.

It was found that the Society for Propagating the Gospel in Foreign Parts is not now engaged in missionary efforts among the Eastern Churches.

It was found that the Church Mission Society is the only Protestant Episcopal Missionary Society at present engaged in such labors. The information afforded by the officers of that society will appear in the course of this report.

It is referred to your committee to inquire and report "the manner of renewing the mission to the decayed churches of the East, which they deem most likely to accomplish the best results."

The "*best results*" are, the restoration of those churches in whatever they have become "decayed," and the conversion of their members, clerical and lay, to a correct understanding and practice of the Gospel.

Those churches are "decayed" both in their standards of faith and formularies of worship;* much more (as might be expected) in the teaching of their ministry, and in the practical interpretation which

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* According to the testimony of Rev. Mr. Miles, given at the request of the Foreign Committee, the Nestorian Church is less corrupt than either the Greek or Syrian Churches. Yet the following are some of the erroneous doctrines held by the Armenian Church, and required to be believed by those who remain attached to her communion:—

3. "Do you confess and receive the seven Sacraments of the Church, which are, Baptism, Confirmation, Penance, Communion, Ordination, Matrimony, and Extreme Unction; and that those sacraments cannot be administered by any private Christian, but only by a regularly ordained Catholicos, or Bishop or Priest, who alone has authority to administer them, and that authority they have received from Christ, through him who ordained them?"

4. "Do you confess and receive, that man, in order to be an heir of eternal salvation, must be baptized; that while unbaptized he is out of the Church, and *has no salvation, even though he had never sinned at all;* likewise, that until he confesses his sins, with every single circumstance, and with perfect repentance, before a priest, and submits to the penance imposed by the priest, he cannot receive the forgiveness of his sins and absolution, nor become worthy of eternal glory. Nay, if he has confessed, and should die before performing the penance, or in light and involuntary sins after confession, the soul of such, by *the prayer of the Church*, by the *deathless sacrifice*, (of the mass,) and by *special alms*, is purified and becomes worthy of eternal glory?"

5. "Do you confess and receive, that the mystery of the Holy Communion is the true body and blood of Christ, and that whoever does not partake of the Communion in this belief is under eternal condemnation?"

6. "Do you confess and receive, that the Holy Virgin Mary, having brought forth Christ-God, is the mother of God, and that both at the time of his birth, and afterwards, her virginity remained unimpaired, that she is ever virgin, and worthy of honor above all the saints; and that the holy wooden cross, having been stained by the divine blood of Christ, and other holy and anointed crosses, on account of *being the image* of this, are worthy of adoration. Likewise, that the intercession of the saints is acceptable to God, and their relics and anointed pictures worthy of honor, and that God always works miracles by means both of the holy cross and holy relics?"

7. "Do you confess and receive, that to believe in the Church, means to believe those things which the universal Holy Church unitedly believes, and to believe them in the same way she does?"

"Do you thus believe the Holy Church, and do you honor and promise to keep and perform her external ceremonies of piety and Christian rites, and all her requirements,

the people give to all of these. The same necessity for restoration to the truth, both in doctrine and practice, now exists among them, as formerly required and led to the Reformation in the Church of England; and the "best result" for which the Foreign Committee could hope, is the restoration of those decayed churches to that purity of ancient faith, which the Reformation recovered to the Church of England, whilst maintaining intact their ancient apostolic Episcopacy.

"THE MANNER OF RENEWING THE MISSION" DEEMED "MOST LIKELY TO ACCOMPLISH" THESE "BEST RESULTS."

Heretofore, two opposite methods have been pursued by Protestant Episcopal missionaries among the Eastern churches.

1. Their reformation has been attempted through agencies and means approved by their ecclesiastical authorities, with the hope that the ecclesiastics would first become enlightened, and be chief instruments in promoting the general result.

For this, reliance has been placed upon a gradual diffusion of the knowledge of the gospel among the priests. The means used have been, the translation and distribution of correct standards of faith and formularies of worship, and of tracts, sermons and books of orthodox writers. Conversation and intercourse with members of the churches have been encouraged, and divine worship, according to Protestant Episcopal forms, and the preaching of the gospel, have been attempted, only so far in public, however, as the ecclesiastical authorities approved.

The Foreign Committee have entertained but one view concerning this policy. Although at the earnest representations of their missionary, they acquiesced in the trial of the experiment, yet, from the first, they have considered it inadequate and impracticable.

Your Committee scarcely deem it necessary to recall to your minds the reasons on which, previous to the trial, this opinion was based.

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as having been received by tradition from the holy apostles, and the holy fathers who succeeded them?"

8. "Do you confess and receive, that in the Holy Church there are different offices and grades of authority successively rising, as reader, deacon, priest, bishop, catholicos; and that the catholicoses and patriarchs of every nation are Christ's vicegerents, to rule the Holy Church, and govern her in due order. But should the life of one of these Shepherds be vicious, the church governed by him does not thereby err in the least, and no blot comes upon the universal church?"

9. "Do you anathematize and withdraw from that man and that society who preaches that error has entered into the faith unitedly received by the universal church, saying that the Holy Spirit has taught me so, and thus represents his own instigating spirit of error as God the Holy Spirit, and 'trusting to that, calls the Holy Mother of God the mother of Christ, and denies her perpetual virginity, and esteeming the worship offered to the Holy Cross, and the honor paid to the relics of saints, and to anointed pictures, and the reception of the intercession of the saints with God, as idolatry, calls Christ's Holy Church idolatrous, and rejects her ceremonies of piety, and all her requisitions as superstitions, and limits God's infinite power by not receiving his working of miracles.' (See § 6.) The followers of such error do you anathematize, reject, and altogether withdraw from, as impious blasphemers of the Holy Spirit, and enemies of God and all his saints?"

The experience of the church has proved that a reformation cannot be effectual whilst confined to the clergy; that of the two classes the laity are the most easily affected, and must be the instruments of moving the clergy; and that ecclesiastics, as a body, very slowly acquiesce in a movement to which self-interest and cherished prejudices are so much opposed. Since the trial, your Committee see no results of the experiment which ought to induce the Foreign Committee to change their opinion.

The two missionary presbyters, who, after a trial varying from one to two years, returned, having accomplished only a familiarity with the languages to which they had devoted their attention, expressed privately to the Committee their unwillingness to continue in a mission, the plans of which they could not thoroughly understand, and which, so far as understood, they believed would prove fruitless. After a mission chapel had been opened and consecrated by the missionary bishop, which chapel was "not intended for the Easterns generally," it was found that such a private exhibition of our church, and such a limited proclamation of the gospel, could produce little effect on the Oriental Churches, and consequently the chapel was closed three years before the mission was abandoned. Official and private intercourse with the Heads of the Oriental Churches produced no practical influence (so far as is known) in leading to the desired reformation. The translation of the prayer-book (a work undertaken for and at the expense of the Christian Knowledge Society, England,) is, doubtless, a valuable addition to the ecclesiastical literature of the East, and, when the people shall be permitted to become acquainted with it, will, doubtless, greatly tend to help on a reformation in doctrine, without periling church order. The other translations are not known to have effected any valuable result, although in the future history of their approaching reformation the churches will probably find them useful. The missionary work of our church among the Oriental Christians has occupied sixteen years, and been carried on at an expenditure* of $45,000. Yet, with the exception of the translations mentioned before, your Committee are not aware of any other results

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* Expended

Persia and exploration,	1836, ..	$2007 67	Constantinople and the East,.....	1840	$4,227 11
	1837, ..	996 47		1841	2,455 17
	1838, ..	1777 78		1842	1,947 08
Rev. Mr. S. in the United States and supported by former receipts,..	1839,			1843	4,064 15
				1844	1,551 00
				1845	6,587 42
				1846	5,372 23
				1847	3,721 21
				1848	3,327 78
				1849	4,434 69
				1850	2,333 70
				1851	313 50
					40,335 04
		$4781 92			4,781 92
					$45,116 96

having been accomplished, than an imperfect knowledge of the existence of our Protestant Episcopal Church, and an erroneous impression that we are on terms of communion with the "decayed churches of the East."

An experiment upon similar principles was tried by the Church Missionary Society, and continued under various forms from A. D. 1815, until about A. D. 1846. The history of that experience will be best laid before the Foreign Committee, in the words of the Church Missionary Society and its agents.

The result of their experience is thus recorded: (Sp. Miss., Vol. IX., 1846, p. 336.)

"The history of the Society has been chequered by some discouragements. Its chief failures have been in its attempts to establish missions among the ancient but lapsed Christian churches of the East. The hope which was then cherished, —that the light of Divine truth might be rekindled with comparative ease among them, and through their agency be transmitted to their Heathen and Mohammedan neighbors—has failed. Twice were the missionaries of the Society driven out of the different districts of the kingdom of Abyssinia. They were compelled, also, to withdraw from Asia Minor, through the jealousy of the Greek Church, as soon as their labors began to exercise a spiritual influence upon their scholars in their mission schools. And the Society's establishment in Malta was relinquished, after a trial of twenty-five years, as there appeared no results sufficient to justify its continuance. The Society also attempted, for several years, to co-operate with the ecclesiastical authorities of the Syrian Christian church upon the Malabar coast of South India, in educational measures, for the revival of that ancient church; but the attempts have failed."

Later results accord with this statement.

The Bishop of Jerusalem, reporting the results of a mission among the Abyssinian Christians, is able only to say: (Ch. Miss. Soc., Ann. Rep., 1849–50, p. 91.)

"Besides disseminating the Word of God and other good books in all parts of Egypt, and the Scriptural, though imperfect, education of hundreds of youths—which two good items cannot remain altogether without good fruits, though not known by the missionaries—the results of the mission are the conversion of a few individuals, some of whom have died in the faith; a few youths, now dispersed in Egypt, who have a good report, as if they were at least not only cured from gross superstition, but really seeking the way of life by reading the Scriptures and avoiding temptations; and I might add, that, whilst many members of different communities begin to doubt about the truth of their superstitions and traditions of their respective churches, many have *learned to respect Protestantism, and to suspect that, after all, it may be the true religion.* This last point, compared with what we used to meet when we first began to preach the gospel in Egypt, is an immense success, especially with respect to the future. Yet, upon the whole, it must be confessed that the Egypt mission has not had the success which might have been expected."

Archdeacon Pratt, of the diocese of Madras, giving an account of the Bishop of Calcutta's visitation of the mission to the Malabar Syrian churches, says: (Same Report, p. 153.)

"Important and promising as this Institution is, I was sorry to learn that the Malabar Syrian Church is itself in no better condition than it was six years ago. In some sense it may almost be said to be worse.———

—"The object which the Church Missionary Society had in view, when invited to send laborers to this field, was, at the desire of the Metran, to plant schools, to educate and train Catanars in a complete knowledge of the truth, and to translate and

circulate the Scriptures in the vernacular of the country, and ultimately the Syrian Liturgy also, after weeding it of its errors—in fact, to be the instruments of inspiring the people themselves with a desire for a reformation, and of raising a body of men well furnished for carrying it into effect. This has failed.———

—"It is most lamentable to contemplate the state of ignorance and distraction in which this ancient and fallen church is lying. What might not have been accomplished ere this, if the pious old Metran, who more than 30 years ago invited the Church Missionary Society to aid him in the reformation of his church, had been succeeded by men equally anxious with him for the spiritual revival of their people and priests. There are perhaps 100,000 native Christians scattered up and down this beautiful country, the descendants of those who first planted the Church in these parts centuries ago, in primitive purity. Churches are here and there rearing their ancient towers—I was told they are 160 in number, including Syrian and Roman Syrian—filling the mind with sacred thoughts, till one learns the gospel is not preached in them, nor the Word of God explained, not, indeed, read in an intelligible tongue! The liturgy is all in Syriac, a language understood by few, if any, of the priests, much less by the people."

In a letter of instructions to missionaries of the Church Missionary Society, delivered June 20, 1851, the cause of eastern missionary effort and its result are described in the following language:—(Letter of Instructions, pp. 20, 21, 22.)

"In the year 1815, the Mediterranean Mission was commenced, with Malta as a centre. After a few years, an extensive agency was established, with ramifications in Greece, Asia Minor and Egypt. But after many years, it seemed as if the Society were compelled, partly by the failure of resources at home, partly by the failure of expectations abroad, to abandon altogether this field of labor. Yet the Committee could not see it right to withdraw even a single missionary from parts which had been selected in the exercise of prayer and faith, upon the best evidence then before the Committee, or to extinguish the witness for the truth of the gospel, which had been faithfully maintained for a season. Yet the Committee paused in their proceedings. When missionaries were providentially removed, their places were not supplied; no new stations or enlargement of the mission were entered upon.

"At length the establishment of an Anglican Bishopric in Jerusalem took place. This event was regarded with much interest, because the thought had often suggested itself, that Jerusalem rather than Malta was the proper centre for missionary operations, in the countries bordering upon the Levant.

"The appointment on the second occasion of one of the former missionaries of this Society as Bishop, was another hopeful indication that a day would arrive when the prayers of those who had projected this mission, and who had anticipated much fruit, would receive their fulfilment. Still, the Committee waited for the clear guidance of the divine counsel before their resumption of progressive operations. They waited also in deference to the line of proceeding which had been laid down by high authority, for the guidance of the Anglican Bishops in Jerusalem, that they should in the first instance make friendly overtures of co-operation to the Oriental Christians, especially of the orthodox Greek Church. The object to be kept in view is thus described in an account put forth by authority: 'To assist, as far as they may desire such assistance, in the work of Christian education, and to present to their observation, but not to force upon their acceptance, the pattern of a church essentially Scriptural in doctrine and apostolic in discipline.'

"The course here laid down has been faithfully pursued by Bishops Alexander and Gobat; and the effect has been, that while the ecclesiastical authorities have become bitter opponents of the truth, individual members of their church have received the favorable impressions anticipated, and have resorted to Bishop Gobat for the means of Scriptural instruction."

Finding that the experience of the only Episcopal Missionary Society (besides our own) which has engaged in this peculiar work, en-

tirely coincides with our own experience; and knowing the length of time during which that experience has been gained, and the number of Missionaries who have agreed in it, your Committee cannot but give earnest heed to the testimony so presented. We are forced to the conclusion, that the effort to produce a restoration of those Churches, by acting through their ecclesiastical authorities, or only in harmony with them, and by their approbation, will in all probability prove, as it has always proved, a failure; and therefore that in renewing the mission to these Churches, the plan heretofore pursued must be abandoned. Nor will we suggest the possibility that after your uniform protest, and such experience, the Foreign Committee would consent to renew, or even take charge of a mission to "the decayed Churches of the East," to be conducted on principles already proved so inadequate and impracticable.

2. Their Reformation has been attempted by the usual means of diffusing a saving knowledge of the gospel among those who are ignorant of it, or "decayed" in the appreciation of its truth.

These means are, (besides those mentioned under the former method,) the direct preaching of the gospel to the people; if possible, with the approbation and aid of the ecclesiastical authorities: the object being to lead the people generally, whether clerical or lay, to the individual knowledge, acceptance, and practice of the gospel of our Lord Jesus Christ.

This method has now been adopted by the Church Missionary Society, and has become part of their system. It was adopted under the advice of the Bishops of Jerusalem and Madras, and with the consent of the Archbishops, and many of the Bishops of the United Church of England and Ireland.

This "manner of accomplishing the best results" your Committee recommend for your adoption whenever the Mission to the decayed Churches of the East shall be renewed.

Your Committee have felt the weight of the objection which lies against the course of Missionary effort, that it could not be pursued without occasioning opposition on the part of the Oriental Clergy, and consequently would seem to violate ecclesiastical order; and your Committee have carefully considered this subject. They have earnestly desired and labored to devise some method of direct Missionary exertion among the Oriental Christians which would not necessarily involve objection on the part of the ecclesiastics.*

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* In the early history of missions to the Eastern Churches, between A. D. 1825—1829, we find the following illustration of the fact, that those ecclesiastics have not always objected to allow Protestant Missionaries to proclaim the gospel in their places of worship.—(Ch. Miss. Intel., Oct., 1851, pp. 224, 225.)

"Soon after my arrival in Hydra, my friends proposed that I should preach to them. Of course I very readily assented, provided permission could be obtained. One of their number waited, in consequence, upon Lazarus Conduriotti, at that time the most influential person in the island, and obtained his acquiescence. In furtherance of the plan, it was judged most expedient that I should address the Hydriotes, not only in the 'Church of the Monastery,' the principal edifice of the kind in the island, but also during the time of their Liturgy, or Divine Service. The most regular and solemn service of the Greek is the Liturgy of St. Chrysostom, which is recited, or rather chanted, accord-

It was suggested that individuals separating from all that is erroneous in doctrine or practice, might still continue formally united with their Churches. But besides the practical difficulties which would surround such Christians, rendering the maintenance of their position almost impossible, and their fidelity to the truth hazardous; it is not seen how the authorities could permit them to continue in such a position without compromising their own sincerity. The action of the Patriarch of the Armenian Church on a late occasion, enforcing ecclesiastical penalties against Protestants of his communion, illustrates the impracticability of this suggestion. It was also suggested that our Missionaries might so direct and guard their ministrations that individual members of those Churches coming under their influence, could be induced for a time to consent to the deprivation of ecclesiastical privileges, whilst waiting until a general reformation should readmit them to communion with their ancient Bodies. But besides the difficulty of inducing such consent, if it were right, it is doubted whether we have any authority to propose such a sacrifice of Christian privileges, or to assent to such a neglect of Christian duties. If our Mission is renewed upon the plan suggested, your Committee foresee that certain practical questions will very soon be presented for your decision: *e. g.*—If these Churches are so decayed

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ing to the method peculiar to themselves, on Sundays and Festival days. When a sermon is preached, which very rarely is the case, it follows the Liturgy. I was invited, therefore, to preach to the Hydriotes precisely as any *Hierokerux* (Ἱεροκήρυξ) of their own would have done.

"Nor was this the only species of liberality which was shown me. When I intimated my wish not to enter the Church until the very time of the sermon, and consequently to avoid any participation in the previous service—even to this proposal no objection was raised.———

"It was not merely by what I said, or what I did, that I preached on such occasions; but also by what I left unsaid, and left undone. The Greek preachers, as soon as they arrive in the pulpit, turn to the pictures and make the sign of the cross toward them. I made no cross; I bowed to no pictures; I addressed no prayer to saints. I offered up a short extempore prayer to God, in the name of Christ, imploring His blessing. The Greek preachers fail not to introduce many observations, and often the most excessive encomiums, on the Virgin Mary; but I endeavored to act in conformity with the apostolic resolution—'I, brethren, when I came unto you, determined to know nothing among you, save Jesus Christ, and Him crucified.' Hence, the absence of what otherwise never failed to occur occasioned notice. 'He does not make his Cross.'—'Now you have preached so much about Jesus Christ, why not about the Virgin Mary?' These and similar remarks were frequent."

In the early stages of the mission to the Malabar Christians, the Rev. Mr. Fen and the Rev. Mr. Bailey were permitted to preach in all their Churches.

In no cases, however, was any good result obtained: and even could any good be hoped for, the permission to officiate in the Churches of the Eastern Christians is now withheld from all the Missionaries.

The following illustration of this change of views among the Malabar Christians, and of their dread of innovation, bears upon the point:

"A circumstance occurred recently in a Syrian Church near Cottayam, which illustrates the dread of innovation, or, what should be called *improvement*, with which the people themselves seem to have been imbued—no doubt through the influence of those who would suffer in their unholy gains, if a reformation were brought about. A Catanar, better inclined than his brethren to what is good, and not unfavorable to holding intercourse with the Missionaries, began on one occasion—on a festival, I imagine—to instruct his people by giving an exposition of the Gospel for the day, and that in the vernacular, Malayalim. It was no sooner ascertained what he was about, than the congregation quitted the church to a man!"—Ann. Rep. Ch. Miss. Soc. 1850, pp. 153, 154.

as to need Missionary effort, and they so remain corrupted, subsequently to such efforts as lead individuals to see and protest against their errors, on what defensible grounds could we propose to any Christian to continue in contact with those corruptions? If, in consequence of our efforts, any individuals should refuse to be taught by their false teachers and desire the pastoral guidance and instruction of the teachers we have sent, would it be possible to deny the request? But if granted, would it not effectually separate them from their Churches? Should they conscientiously refuse the ordinances and sacraments administered in their Churches, appealing for defence to the doctrines our Missionaries teach, or should they be excommunicated (as is likely) for holding what our Missionaries preach, would those ministers of Christ be justified in withholding from them the Holy Communion, Baptism for their children, fellowship of worship and the word, or any of those privileges which Christ has prepared for his people, and appointed our Church to dispense "freely?" Or, finally, would our Missionaries be excused, on any scriptural principles, in refusing to receive these reformed Oriental Christians into the fellowship of our Protestant Episcopal Church—by so doing compelling them to seek spiritual friendship among Protestants not Episcopal? Your Committee conceive that but one answer can be returned to such inquiries; and that the difficulties certainly to be encountered, if our mission is re-established in the manner proposed, can only be met by our being prepared, when it shall become necessary, to establish and support a Protestant Episcopal Church among the Oriental Christians.

Nor does any valid objection lie against such a course, if it appear necessary or expedient. Ours would be only another added to the Episcopal communities, occupying that field. In contradistinction to the others, ours would be the true Church. We believe it to be a truer and purer Church than those to which we send Missionaries: otherwise, why should we send them? No ecclesiastical principle prevents a member of the Church from transferring his connection from one branch to another equally pure and true: less doubtful is it that he may transfer his connection to a branch of the Church more pure and true. Consequently, no principle of ecclesiastical order prevents the establishment of our Church among the Eastern Churches, or the gathering of members into it from among the Mohammedans, the Heathen, or the Oriental Christians. To deny this right would necessarily be to deny the right of our Church to minister at all where these Eastern Churches are planted. But our Church, through the Board of Missions, has affirmed and reaffirmed this right. It is too late to question it, or to accept its legitimate consequences. Indeed it seems to your Committee an unpardonable inconsistency to affirm that our Church's "field is the world," and that it is our peculiar obligation to obey the Master's injunction, "Go ye into all the world, and preach the Gospel to every creature;" and yet also to affirm that by the principles which that Master has established, his Church is shut out from all that portion of the field where brethren in Christ dwell, who, of all the world, most need

those Protestant Evangelical teachings which He has made it our duty and privilege to disseminate.

While, however, your Committee deem that no principle of the gospel interferes with our establishing a Protestant Episcopal Church in Asia Minor, they think that expediency requires that it should only be done under the urgency of necessity; and even then to be considered only a temporary arrangement. As necessary only for accomplishing the one great design, it should cease so soon as that design is accomplished. Indeed it would necessarily cease whenever the Episcopal Churches of the East, having been recovered from their corruptions, should be on terms of communion with our Protestant Church. We may add, from the testimony before us, that it is evident that whenever the necessity of separation shall be removed, the members of such a Protestant Episcopal community will of their own accord return to their long established and beloved ecclesiastical relations. Such is the nature of their habitual attachments that neither Protestant Episcopal nor Protestant Congregational Bodies, will be able (should they desire) to retain the affections of Oriental Christians any longer than conscientious difficulties prevent their communion with their ancient Churches.

In the views now expressed, your Committee find themselves abundantly supported by the opinions of the Church Missionary Society and its agents; coincided in and efficiently recognized by the highest ecclesiastical authorities of the Church of England.

As long ago as the year A. D. 1846, the Church Missionary Society holds this language:

"The errors and superstitions of the Eastern Churches have proved so inveterate, that the missionaries, under the sanction of the Metropolitan of India and the Bishop of Madras, now invite the Syrian Christians, equally with Romanists and the Heathen, to separate from their brethren and unite themselves with our own Church."

With respect to the Abyssinian Church, the Bishop of Jerusalem writes to this effect in a letter from Jerusalem, dated January 9, 1850:—

"The missionaries seem to follow almost too strictly the plan on which that Mission was begun by us twenty-four years ago; namely, to seek the friendship of the clergy, especially of the high clergy of the Eastern Churches, with a view of influencing them gently, in the hope that by slow degrees they would become convinced of their errors, and themselves reform their respective Churches. But this system has failed; and I am convinced that it will ever fail with several Eastern Churches, as well as with the Church of Rome. Individual conversion must be the aim, as the only means of prosecuting reformation.———

—"As to the future, although the prospect is not bright, the importance of the field in many respects would prevent my advising the withdrawal of the Mission, even if I had less cause of hope. But I have much hope, *provided the proper means be used.* It is not for me to tell you how the missionaries must be exhorted to preach, so as at the same time to declare and show to the people their sins, and the abundance of the love and free grace of God in Christ, and thus to undeceive those who begin to think, and root from their mind the belief, that by a few changes, which men can make, their respective Churches could be healed."

With respect to the Malabar Syrian Church, Archdeacon Pratt writes:—(Ann. Rep. Ch. Miss. Soc., 1849, 1850, p. 154.)

"Since this has failed, in consequence of the accession of an unfriendly Metran, the importance of the Mission of the Church Missionary Society in this country, *though changed in its character*, is not in the least diminished, but rather increased; as it holds *out an accessible refuge for all who are led to feel the spiritual bondage in which they are held by their own Church, and a visible light to all who are looking for salvation.*

"In consequence of the changed position in which the Church Missionary Society has been placed, another, and a fourth class of Christians is springing up—members, in fact, of the Church of England. Till the separation took place there were (1) Syrians, the descendants of those who did not remain subject to the Church of Rome after the Portuguese persecution ceased; (2) Romo-Syrians, or those who did so remain—both these, I believe, use their own Syriac liturgy, but very much corrupted; (3) Romanists, or members of the Romish Church, who use the Latin liturgy. Now, there is another class springing up, (4) *Members of the English Church*—either, (1) Anglo-Syrians, or, (2) Converts from the Heathen and others."

In the "instructions to missionaries," in the year 1851, the Society says:—(pp. 22, 23, 24.)

"In explaining their own views, the Committee are happy to avail themselves of the language of another authorized document. 'The difference is great between an aggressive system of polemical efforts to detach the members of a Communion from it, and a calm exposition of Scriptural truth and quiet exhibition of Scriptural discipline. Duty requires the latter, and where it has pleased God to give His blessing to it, and the mind has become emancipated from the fetters of a corrupt faith, there we have no right to turn our backs upon the liberated captive, and bid him return to his slavery, or seek aid elsewhere.

"It is desirable, nevertheless, wherever a sufficient number of individuals may have left the Greek Church to form a separate congregation for the Bishop of Jerusalem, to regard them as a distinct reformed congregation of the Greek Church, not as a congregation of the Church of England, and to assist them in the compilation and use of such a liturgy as may best suit their circumstances, and to let it be understood, that if ministers in English Orders minister among them, it is to prevent their entire destitution; but that if any of their own priests should become of like mind with themselves, *their* ministrations would be made available.

"In this way the door may be best kept open, as any hope exists for a reformation, without a rupture in the Greek Church in Syria, and in this way both the conscience of the Bishop and the article of the Convention of 1841 will be equally satisfied.

"The Committee feel that the principle here laid down is one which they can cordially adopt, and that the time is now arrived when they are called upon to renew their missionary efforts in the Levant to strengthen the hands of the Anglican Bishop in Jerusalem, and to make that venerated spot the centre of their operations for diffusing the light of God's Word among those who are willing to receive the benefit."

And in conclusion, we quote the language of an organ of the Church Missionary Society in reference to the words of the Bishop of Jerusalem:—(Ch. Miss. Int., Oct., '51, pp. 238-239.)

"There is almost a general movement from Aleppo to Jerusalem, by no means exclusively religious.

"There is, then, the more need for our prompt assistance. It is just the moment for us to respond—now, when the spirit of inquiry is beginning to gush forth from the fountains which have been so long sealed up, it is for us, in the spirit of faith and prayer, and self-denying energy, to try and guide it into the right channel. The human mind will probably awaken with an impulsiveness to thought and action, forcible in proportion to the protracted character of

the lethargy in which it has lain. Shall we refuse to help, more especially when the people themselves intreat us so to do? The Clergy are grievously ignorant. Inquiring sinners, under a pressing sense of need, have asked them for bread, but they have none to give. Shall we, who have been so long privileged in the enjoyment of the bread of life, venture to withhold it when implored to communicate it? We have received an express commandment from the Lord freely to give, as we have freely received, the Gospel of salvation to destitute man, wherever we may find him. Surely, when he *importunes* it is at our peril to refuse. To do so, under the circumstances we have described, is not friendship to these Oriental Churches—nay, it is enmity, and that towards those who have never given us the slightest provocation. 'Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.' If not reformed, these Churches must be swept away. The rulers of a corrupt Church may endeavor to obstruct the awakened action of the human mind, and hinder the free progress of legitimate inquiry. The very resistance which they offer renders the movement dangerous. Suffered to flow onward in its proper course, it would have been beneficial; precluded from this by an unhappy interference, it is only repressed for a time, until at length it breaks forth in a furious tide of revolutionary madness, and involves everything in one scene of indiscriminate destruction.

"It was hoped at first that the good will of the Oriental Clergy might be secured, and that they would themselves become the instruments of accomplishing the necessary reformation; but in this expectation there has been disappointment. Is the will of the Clergy to be alone regarded, and that of the people not at all? Shall the rulers of a Church, like the Scribes and Pharisees of old, be permitted to shut up the kingdom of heaven against men, 'neither going in themselves, neither suffering them that are entering to go in?' And when perishing sinners, under such pitiable circumstances, apply to an Episcopal Reformed Church like our own, shall they be told—your Clergy object, and we cannot help you? Then should we be far more guilty than their rulers, for they act thus in ignorance; but we, as a Reformed Church, have ourselves discarded the very corruptions of which these Oriental Christians so bitterly complain, and have recognized a Scriptural Christianity as alone worthy of our steadfast love and faith. Shall we, then, be satisfied to leave others entangled in the snare from whence we have been freed ourselves, and destitute of that which we profess to value? Surely no true Protestant could approve of such a course, betraying as it would either indifference to the salvation of souls, or to Protestant truth in its distinctive character. Either the Reformation was unnecessary in our own case, or else we cannot, without the most grievous inconsistency, refuse to assist those who are desirous of experiencing the same remedial process.

"There is a special call on an Episcopal Church like ours to help with timely aid these Christians of the East; and it will be our reproach and shame if we do not organize, on behalf of the Greek Church, as vigorous and effective a Mission as our American Presbyterian brethren have put forth on behalf of the Armenian Church. They have had a blessing; and if we apply for it, we shall find that a similar one has been reserved for us.

"We know not what disasters might be prevented by the beneficial influence of gospel truth. Christianity—as it is, not as it has been misrepresented; as God gave it to us, not as man has corrupted it—exhibited in the lives of faithful men from amongst the Armenian and Greek Christians, and lifted up as a light in the midst of the land, would indeed be a blessing. Already, in the commencement which has been made in the faithful testimony of a few witnesses, the Mahommedan is beginning to discriminate between reformed and corrupted Christianity. The latter, in its superstition and idolatry, he had despised: the former commands his respect, arrests his attention, and induces him to inquire.

"Let our missionaries go forth to make known Christ—not by 'an aggressive system of polemical efforts to detach the members of a communion from it,' but to bring them to the knowledge and possession of that true gospel which is essential to the salvation of their souls. There are many hungering and thirsting after righteousness. Let us have the mind of Him who 'when He came out, saw much people, and was moved with compassion toward them, because they were as sheep

not having a shepherd, and He began to teach many things.' Although their own clergy are at present opposed to the progress of such a work, it may please God that the spirit of inquiry may extend to many even amongst them, and that many priests may be 'obedient to the faith.'"

Your Committee cannot decline to listen to such testimony of experience, and the strong expression of opinion from such sources; nor can they ignore the fact, that the only Missions to the Eastern Churches which have heretofore produced any spiritual result, at all commensurate with reasonable expectations, are those of the American Board of Commissioners for Foreign Missions. While we do rejoice that in any way Christ is preached among our brethren in the East, we deprecate the result of forming among them, and habituating them to a non-Episcopal Church. And we read in the present condition of those Protestants, and the permission of the Sultan to all Christians to exercise their choice in reference to ecclesiastical relations, an earnest exhortation to our Church to attempt to gain the important spiritual end of restoring those "decayed" communities, without risking the loss of spiritual truth, or endangering the attachment of the people to Apostolic order.

Some considerations of expediency touching the time of renewing our Mission, your Committee reserve for a future report, as not being immediately embraced in the subject now referred to them.

But upon the subject presented, your Committee have no hesitation in expressing the opinion, that if our Mission to the decayed Churches in the East is renewed, the best results can be accomplished only by directing our efforts to their spiritual restoration, using the same means as we find necessary and expedient at home or in heathen lands, and addressing ourselves to all who will hear, ecclesiastics or laymen.

The alternative seems to have arisen to conduct the work in this "manner," or to abandon the field.

All which is respectfully submitted:

G. T. Bedell, } *Committee.*
F. S. Winston, }

MISSIONS.

Athens.

Our missionaries in Greece have steadily pursued their quiet and useful labors. Though from the nature of their position, and the difficulties incident to direct missionary efforts, they are confined principally to the conducting of an educational establishment, it is believed that much good has been effected, not only in raising up hundreds of intelligent youth who otherwise would have been left in degradation and ignorance, but also by imparting to them much sound scriptural instruction. In addition to his other duties, the Rev. Mr. Hill preaches statedly on Sundays at the English Chapel, and also at the Mission House.

Satisfied with the faithful and efficient labors of their missionaries, to the full extent of the opportunities afforded them, the Committee have deemed it wise to incur a limited expenditure in the continuance of this Mission, so long as God shall grant to our missionaries strength and ability to prosecute it.

The following statement of the past and prospective influence of the Mission, is extracted from a recent communication of the Rev. Mr. Hill:

CLOSE OF THE TWENTY-FIRST YEAR OF THE GREEK MISSION.

"In making up the annual account of our labors, there is much to call forth the expression of our gratitude to our Heavenly Father. We have been permitted to pursue uninterruptedly our important work, and in which we trust we can say. 'with a conscience,' on this subject, 'void of offence,' that we have been faithful to the charge committed to our care. We are happy to know, on the other hand, that 'our labors have not been in vain,' and that they are felt to be of the greatest and most lasting value by all classes of this community. The effects which our work of instruction, steadily pursued for the last twenty-one years, have produced and are still producing on the minds of the people, are remarkably seen, and everywhere acknowledged; and we have reason to believe they have contributed in no small degree to bring about, as well as to prepare this people for, the important changes in the spiritual aspect of affairs, which we are now looking forward to with deep interest. The past year has been marked by events which no doubt are to have a most important bearing upon the future condition of the Church in this country, in whose spiritual prosperity we are so deeply interested."

Here follows an extended and interesting account of the present state of the Church in Greece, and the results of an attempt to bring about a reconciliation between that Church and the Patriarchal See of Constantinople. The former had remained under the ban of the latter since the war of independence, A. D., 1822; and in 1833, when the civil government was concentrated under Otho, as an independent kingdom, this branch of the Eastern Church declared itself independent. It was deemed important, however, that a reconciliation should be effected.

"The number of Bishops who survived, all of whom had been consecrated previous to the Greek revolution, was yearly diminishing. The independent Synod of this independent Church had never yet felt itself so independent as to venture to consecrate Bishops, and the whole organization of the Church was defective."

A Patriarchal and Synodical decree, styled *Tomos*, was at length obtained. But such were the conditions and restrictions, and injunctions contained in it, that the people received it with indignation. The government, however, seemed to acquiesce; proclaimed aloud, and celebrated by a Te Deum the great event of the recognition of this Church as independent and self-governed, by the great Church of Constantinople, and proceeded to organize the Synod according to the mode presented by the Tomos. At the same time the restrictions and conditions of the Tomos were disregarded. The Rev. Mr. Hill writes:

"Suddenly (within the last six weeks) the Minister of Religion appears before the chambers with a law to organize the Independent Orthodox Church of Greece. This was one of the requirements of the famous Tomos, but it was expected that this organization would, as a matter of course, recognize the supremacy of the Church of Constantinople, and follow the other recommendations of the Tomos, making it after all wholly subservient to that Church, and of course, to Russia. Imagine the surprise of everybody, the joy of every liberal well-wisher to Greece and its Church, and the indignation of the fanatical Russian party, when they found that the new ecclesiastical bill entirely ignored the Tomos, as if it had never been heard of, and established the Church of Greece upon the most liberal bases. It passed both houses without a dissentient voice! Immediately thereupon followed a bill for the division of the kingdom into twenty-four Dioceses, and for the consecration of the number requisite to fill up these Sees, and for their proper organization and endowment. This bill has passed the lower house, and is now before the senate, and in a short time we shall see at least twenty Bishops consecrated! there being actually not more than four now capable of being appointed to dioceses.

"During the long and ardent controversies recently on these important matters, I have had many opportunities of making known to my ecclesiastical and lay friends among the Greeks, the history of the organization of our own Church at the period of its separation from the Church of England, under nearly the same circumstances. These have formed interesting topics of conversation. It is with no little interest therefore that we watch those developments and breathings after spiritual light, which lead me to hope that the day is approaching when this Church will become to the East, what the Church of England has been to the West, in the propagation of the Gospel of our blessed Lord Jesus Christ. While we have so much to hope for from among the clergy, the people are becoming imbued with spiritual knowledge from the word of God, and we cannot but feel that our missionary Schools—the only missionary Schools on the Continent of Greece—are most powerful instrumentalities in bringing about these spiritual ends, while at the same time, the sublime services of our Church, the order of decency and reverence which are there seen, make the deepest impression wherever they are exhibited."

THE SCHOOLS.

The examination of the schools took place on the 11th and 12th of June. The following particulars are communicated by the Rev. Mr. Hill:

"They were examined in the following branches of learning: Ancient Greek, geography, sacred and profane; history, sacred and profane; arithmetic. Two

classes were examined. The parents of the children, with some American and English friends, made up a crowded audience; the exercises, which were commenced and ended with prayer and reading the Scriptures, were agreeably diversified with sacred music.

"It was thought inexpedient this year to have the examination of the Elementary Schools at the same time, and accordingly the latter took place on the 6th of July. The first class in this department are now excellent readers. The greater part of the New-Testament has been read by them, and select portions of it committed to memory, and thus a foundation is laid for a more extensive system of instruction in religious truth. This class read at the examination a chapter from the volume, 'Precept upon Precept,' which I have had translated into Greek, and published at the expense of the American Tract Society. The other branches of their examination were writing on slates and arithmetic. The second class in this department read a chapter from the Gospel of St. John. Arithmetic and writing on slates formed also a part of their examination, together with a simple Catechism, prepared by ourselves, containing the elements of Christian faith. A third class of these little ones read from the Psalms. The specimens of needle-work showed their proficiency in plain sewing and working. There was also an exhibition of the Infant School belonging to this department, and a class from that school read a chapter in the New-Testament.

"As this department of our school establishment contains the greatest number of pupils, the house was filled at an early hour with the parents of the children, dressed in their holiday clothes. It was interesting to behold with what anxiety they watched their children. Many of their parents were our former pupils, and while they expressed their gratitude for what had been done for them, with tears and many warm-hearted tokens of affection, they expressed also the hope that the benefits which their children would gain, might be greater even than theirs, as the advantages of education were now better understood than when they were young, and our own means of imparting it very much greater. In this manner was the twenty-first year of our missionary labors brought to a close. An estimate of the results of all this work and all this expense might be made, but I apprehend it will be better to leave that estimate to be made by Him that judgeth righteously.

West Africa.

The prospects of the mission in West Africa were never so promising as at the present time.

The consecration to the office of Missionary Bishop of that well-tried and faithful servant of God, the Senior Missionary; the fresh impulse given to the mission through the interest awakened by his late visit to the United States; the additions made and making to the missionary force in that field; the comparative health enjoyed by the missionaries in general, and the exemption from mortality with which they have been so long favored; the spiritual results vouchsafed by God's blessing on the patient labors of the missionaries in the instruction of youth, and the removal of many difficulties which formerly obstructed their usefulness; these, together with the proposed enlargement of the mission field by the establishment of new stations at Bassa Cove and Monrovia, ought surely to strengthen our faith and enlarge our charities in the earnest prosecution of this great work.

FEMALE ORPHAN ASYLUM.

In view of the reasons assigned by Bishop Payne, the Committee cordially approve of the establishment of a female orphan asylum at Cape Palmas. Its design is not only to furnish a Christian home to female orphans, but to educate them to be *Christian* wives and mothers, and, it may be, co-laborers in the missionary work. It is believed that such an Institution, conducted on the principles proposed by Bishop Payne, will promote essentially the interests of the mission. A number of ladies in some of the churches of Philadelphia have associated together for the purpose of sustaining it.

ST. MARK'S CHURCH.

The Committee are happy to state that St. Mark's Church, Cape Palmas, a substantial stone edifice, has been for some time occupied for public worship.

Bishop Payne, on his departure for Africa, took with him sufficient additional means to complete the Church according to its design.

Some progress has been made in the building of the Church at Cavalla; but unavoidable delay has been experienced for want of the requisite material.

The employment of a suitable agent to relieve the missionaries of secular duties is highly important, and the Committte have authorized Bishop Payne to select a qualified layman for that office.

Various repairs have been authorized for the Mission buildings, and the expenditure for the Mission has also been increased by necessary additions to the salaries of the missionaries.

PLAN FOR SCHOLARSHIPS AND SCHOOLHOUSES.

In a communication to the Committee, Bishop Payne remarks:

"Besides these more important objects, to promote which I have sought the approbation of the Committee, there are two or three minor ones, which I beg leave to be allowed to solicit the means of accomplishing.

"Raising eight additional scholarships in the High School is one. Mr. Hoffman, when in the United States, raised four—the number, I think, should be, at least, twelve. My plan would be, to get Churches or Sunday Schools to pledge themselves for a scholarship of one hundred dollars for six years.

"We greatly need two schooolhouses at Cavalla—to cost eight hundred dollars each. The girls' schoolhouse there is about twelve feet wide, eighteen long, six high; the boys' school is a little larger—both are built of stone and mud, and the latter is no protection against rain or rats: the removal of the mud by the latter and the washing away by the former are causing the walls rapidly to tumble down, while they are in the mean time the receptacles of centipedes, snakes, and all sorts of creeping things. The houses were built in the beginning of our operations, without any special appropriations, and while every thing was unsettled. But surely, with the accomplished teacher of the girls' schools we have now, and the growing importance of the school, the Committee will see the mercy, not to say necessity, of our having better accommodations. I do not consider the girls' house at all safe to health or life. Snakes have made their appearance in school hours, and alarm the girls while sleeping in the house at night."

In looking at the progress of the African Mission from its commencement, the Committee find abundant reason to thank God for the tokens of His grace and favor.

In the words of Bishop Payne,

"One hundred persons, colonists and natives, have been received into the Church. Some of these have died; others have apostatized; but most still live, and hold on to their profession. More than a thousand youth, colonists and natives, have, to a greater or less extent, been instructed in the saving truths of Christianity in our schools. One station has been established in the Colony of Maryland, in Liberia, and three amongst the natives. In connection with the latter, some thirty thousand heathen have had the glorious gospel of the blessed God proclaimed to them. To which should be added the acquisition of a native dialect, and the publication therein of sundry small books and portions of the Scriptures."

ANNUAL REPORTS OF THE MISSIONARIES.

The annexed extracts are taken from the reports of the missionaries for the last year.

ANNUAL REPORT OF THE REV. E. W. HENING.

"*Mt. Hope, Rocktown Mission Station, Jan. 5th,* 1852.

"SCHOOL.

"At the commencement of the year just closed, Mrs. Hening had under her daily instruction six girls, who had been transferred from Fair Haven, and three young men who were formerly our pupils at Taboo.

"Mrs. Hening found it quite impossible, in addition to the domestic cares of the family and school, to do justice to a male and female department; and the effort proved so detrimental to her health, that she was obliged to resign the girls to the charge of Miss Williford. They were accordingly transferred to Cavalla.

"Believing that, with the assistance of two of the most advanced scholars, she might enlarge the boys' school without so much exertion as was required by tw separate departments, Mrs. Hening then endeavored to gather small children from the neighboring towns. Out of twelve thus received, six only have been retained; some having played truant, and others have been withdrawn by their parents. Those who remain are taught orthography, writing, and arithmetic, and receive religious instruction daily.

"The names and the studies of the older pupils are reported below.

"John W. Hutchins, aged 20; Peter Humphries, 19; William H. Kinckle, 18. *Studies.*—Orthography, Reading, Writing, Composition, Geography, Grammar, Natural Philosophy, and Arithmetic.

"James May, 18—Orthography, Reading, Writing, Arithmetic.

"PREACHING AND PASTORAL DEPARTMENT.

"With only a few occasional interruptions from ill health, I have been able to preach regularly on the Sabbath to native congregations varying from ten to forty or fifty persons.

"The afternoon is occupied in Sabbath-school instruction. Mrs. Hening teaches the older scholars, and all the other members of the Mission family, while Musu instructs the younger boys, and afterwards collects a group of children in town, to whom he communicates the elements of religious truth. He also recites a lesson in the Union Questions to Mrs. Hening immediately after the morning service. The duties of the day are closed with the regular evening service of the Church, and a lecture in English.

"I have also preached weekly in three towns in the vicinity of the station, Brother Rambo visiting the other two; so that between us we have completed the circuit. It is true that on these occasions small congregations are usually collected, yet the aggregate number of adults to whom the Word of Life is thus weekly dispensed, cannot be less than eighty or a hundred, besides scores of children who are often the more interested and attentive listeners.

"In gazing upon the group who gather around the Missionary, in a native village, one might sometimes be tempted to think that the listless apathy, the

besotted ignorance, and the brutal degradation of the African, must form a peculiar barrier to the progress of the Gospel; but this would be virtually to deny to that Gospel the glorious and all-conquering attribute, 'It is the power of God unto salvation.' The heart of the intellectual and refined is no less desperate in its wickedness than that of the degraded savage; the Greek and the barbarian are alike before God, 'dead in trespasses and sins;' and there can be no resurrection to either, until the life-giving Spirit has called him forth from the darkness of his moral sepulchre. The preaching of that same Gospel, which was 'foolishness' to the polished Greek, has tamed the savage warrior of Southern Africa, lifted the degraded Greenlander from his filth and wretchedness, and transformed the fierce cannibal of the South Sea islands into the meek and loving disciple of Jesus; and it can achieve the same triumphs here. Yes: and with undoubting faith, we believe that it shall: and so we will labor on, in patient, cheerful hope, and pray and *wait* for the early and latter rain.

"I would add, that it is my practice to give a familiar exposition of Scripture at daily evening prayers, and that Brother Rambo lectures to our family and school on Thursday evenings.

"I have occasionally preached, during the year, at Cape Palmas and Mt. Vaughan.

"Having committed to memory the greater part of the Office for the Communion, I am able to administer that sacrament to my own flock, at stated intervals. The number of communicants is nine, three of whom are Colonists.

"Affectionately, your brother in Christ,

"EDMUND W. HENING."

ANNUAL REPORT OF THE REV. J. RAMBO.

"*Fairhaven, W. A.*, Jan. 1st, 1852.

"I submit the following as the Annual Report of this station.

"SCHOOL DEPARTMENT.

"R. H. Gibson* and Samuel Boyd, *Assistant Teachers.*

"FIRST CLASS.—R. H. Gibson and Samuel Boyd. *Studies.*—English Grammar, Composition, Arithmetic, Philosophy, &c.

"SECOND CLASS.—N. S. Harris and B. C. Howard. *Studies.*—English Grammar. Definer, Writing, Geography, Arithmetic, Natural Philosophy, and Scriptures in Grebo and English.

"THIRD CLASS.—John Farr, Alonzo Potter, G. M. Randall, and John D. George. *Studies.*—Orthography, Reading, Writing, Arithmetic, and Scriptures in English and Grebo.

"FOURTH CLASS.—R. S. Killin and C. M. Butler. *Studies.*—Orthograpy, 3d Reader, Numeration, Writing, and New Testament in Grebo.

"PRIMARY CLASS—H. R. Harrold, J. P. Hubbard, Manton Eastburn.—Total thirteen.

"N. B.—The ages of the scholars of the first two classes range from nineteen to thirty years. Those of the remaining pupils range from seven to twelve years."

"PREACHING AND PASTORAL DEPARTMENT.

"COMMUNICANTS.—R. H. Gibson, Mrs. A. E. Gibson—*Colonists.* Samuel Boyd, Caroline Boyd, T. B. Chandler, Maria V. Chandler, B. C. Howard, Mary Howard, N. S. Harris—*Natives.* Total nine.

"N. B.—Two communicants have been transferred during the year to other stations; and one, having visited his people at a distance, has not returned—yet it is

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* This Assistant leaves the station this day, owing to failure of his own and his family's health.

to be hoped that as he knows his duty he may exert some good influence among his heathen people. One has been baptized, and admitted to the communion.

"Through the tender mercy of our covenant-keeping God, my health has been such as to enable me to preach and lecture this year in all three hundred times, exclusive of the two months I was absent at Sierra Leone, when I preached and lectured frequently.

"During the *ten* months spent in the field, the Sunday services have been regular at my station, except when monthly appointments in the colony and at Cavalla have prevented them. The Sunday duties have been as before, viz., one sermon, two lectures, Bible-class and Sunday-school.

"During half the week, have preached in two of the villages at Fishtown weekly, thus alternating between four villages. I have spent Mondays in my school to hear the weekly review. The remainder of the week has been spent principally at Rocktown, assisting Rev. Mr. Hening—preaching in some of the villages there, and once a week at Middletown.

"Once a fortnight, on Tuesday evenings, I have preached to the congregation in the colony. When I have occasionally spent Sunday with this people, I have preached twice, and administered the communion. I have, at such times, also, preached once to the natives at the Cape.

"I have occasionally preached in most of the Grebo towns, and have made several visits to neighboring tribes, preaching in two or three of their towns each visit.

"I have had morning and evening prayers conducted regularly at my station, lecturing every evening, when present. I have had much intercourse with the heathen, both at the Mission-house and at their homes. I have part of the year taught a class of Kroomen once a week. Several have seemed serious and attentive. A blind youth (native) has been for many months a regular attendant at the chapel and prayers, and having lately given evidence of a change of heart, has been admitted as a candidate for baptism.

"*Baptisms.*—Have baptized *one* adult and *one* infant at my station, and *two* infants in the colony. Total, four.

"*Lord's Supper.*—This sacrament has been administered *monthly* at this station; and I have celebrated it a few times in the colony.

"*Funerals.*—Have buried *one* infant at my station, and *five* adult colonists at Cape Palmas.

"*Church Catechism.*—The communicants and scholars have been examined in this, monthly.

"*Communion Offerings.*—These have amounted to about fifteen dollars American currency, and have been distributed among the poor in the heathen villages.

GENERAL REMARKS.

"The past year has been one of almost uninterrupted blessings. The health of several of us has been very good. Our labors have been but little intermitted. Our schools have been regular; most of our communicants consistent. Our heathen congregations generally good and attentive; our intercourse with the heathen for the most part pleasant; ourselves happy and cheerful in our work. Death has not this year (nor several preceding ones) visited our Missionary band; and, *lastly*, through the good providence of God, one of our number, in answer to the Church's call, has for a season left us, and was, some months since, elevated to the Episcopate, and is expected in a few months to join us as our Diocesan.

"All these facts unite to prove that an Omnipotent arm has been underneath us; and a merciful ear has been open to hear and answer our prayers, and those of the Church at large. We would for ever praise Him for such blessings. We would, with devout gratitude, continue the blessed work in which He is graciously permitting us to engage; yet with the increasing consciousness that it is 'not by might, nor by power, but by the Spirit of the Lord of Hosts,' that we can hope to be successful in this work.

"All of which is respectfully submitted by, yours affectionately in Christ,

"J. RAMBO."

ANNUAL REPORT OF THE REV. C. C. HOFFMAN.

A large portion of this report is taken up with voluminous details respecting the business affairs of the Mission generally, which have unavoidably occupied much of the missionary's time. The following passages relate more particularly to the station at Cavalla:—

"CAVALLA, *Jan.* 1*st*, 1852.

"With regard to the station at Cavalla, I have to state that the schools have gone on as usual within the last six months, and the regular religious services held. I have been also enabled to preach in the neighboring towns four or five days in the week, visiting them alternately in the afternoon, up to the beginning of last December, since which time my health has not been such as to warrant the exertion for this important duty. I have been also obliged to curtail my Sunday services, and to make my visit to the Cape less frequent. Rev. Messrs. Hening and Rambo have kindly supplied my place there. By this temporary relaxation, I hope my health will be restored; it has already improved.

"The Missionaries generally have enjoyed good health. Miss Williford has, however, suffered more this year than the first, from slight attacks of intermittent, which have prevented her from personal charge of the girls' school, although it has been under her direct supervision. The number of scholars is thirty-one, besides four colonists.

"In September last, we lost the services of the male assistant teacher in the boys' school; Mr. G. Gibson, who held this office, sailed at that time for America, for the purpose of preparing for the ministry. This, for a time, threw additional duties on me; from these I have been somewhat relieved by Mrs. Hoffman, who spends part of the morning in the school. We have long wanted an efficient male teacher here, and during the last year I have particularly felt in need. The number of scholars is twenty-five. We have had no increase of the number of communicants since the Bishop left; on the other hand, it has been my painful duty to suspend two of our Christian youths for grievous crimes; one of them I have dismissed from the Mission. Our present number is twenty-five native communicants. During the year, two have died, six removed to other stations or left the country, and three suspended. There has been one marriage, Emma Clay to Horatio Gillet; and one infant has died, the son of B. C. Webb.

"There is a subject which now demands most serious attention, and that is, the giving occupation to our youth who are old enough to leave school. We need the introduction of a manual labor school, where we could teach the boys some useful trades, by which they could make a living. I am endeavoring to supply this want as far as I can, by having the older boys work with the mechanics who are at the station.

"We have had weekly services in the colony, either at Mount Vaughan or Cape Palmas. The number of communicants is twenty-eight; during the year three have been added, seven have died, and one has been suspended. Among the number deceased was the late Governor of the Colony, John B. Russwurm, who died in June last.

"The congregation now assembles in the new building, *St. Mark's*, which, though unfinished in the interior, affords better accommodations than the schoolhouse, where they met before. Service was held in St. Mark's, for the first time, on Sunday the 12th of October, at which time the Communion was administered. I have requested the Building Committee to send by this vessel (the Morgan Dix) an account of its financial affairs to the Bishop, as requested by him in a recent letter.

"In the Colonial Schools at Mount Vaughan are about 70 children, fifty of whom are girls, and under the charge of Mrs. Thomson, and the remainder boys, under Mr. J. T. Gibson's care.

"We have lost three of the scholars of the High School during the year; two by death, and one became deranged. Our present number is six.

"I regret to say that we are shortly to be deprived of the services of a most excellent physician, Dr. S. F. McGill, who leaves for Monrovia in a few months, with his family.

"We were glad to receive, by this vessel, types and paper for printing; the press is to be removed from Fair Haven to this station, as Mr. Rambo is expecting to return to America in the spring."

China.

Much has occurred since the last meeting of the Board to encourage our hopes in the progress of this Mission.

The four missionaries who sailed from Boston last year were enabled, soon after their arrival, to enter on active duty, and to furnish important relief to their over-tasked brethren.

The interesting event of the ordination of Chi-Wong, the first Chinese Deacon, took place in Christ Church, Shanghai, on the 7th of September, A. D. 1851.

The preliminary canonical examination was duly held and proved entirely satisfactory. It is thus described by the Rev. Mr. Syle:

"*Chi's* examination for deacon's orders (in accordance with Canon I. of 1850) took place this morning, and occupied the Bishop, Mr. McClatchie, and myself, about three hours. He was questioned quite fully on the books of Scripture, and on the thirty-nine articles, and answered so satisfactorily as to enable Mr. McClatchie and myself to sign his testimonials with much confidence and pleasure. He also read two sermons, written out in the dialect of his region, which is to him, being a *Fokien* man by birth, about the same as it would be for an Italian to compose in French.

"*Chi's* whole course of candidateship has been a trying one. I know that for some time after his arrival here, he was much importuned by his friends and acquaintances to throw aside his books and engage in business, which I have no doubt he might, from his knowledge of English, have done so as to make money fast. But this he resisted, as also he has been enabled to do with all the allurements that spread themselves out before a young man in his somewhat isolated position. Not being a mere schoolboy, and having no companion in his studies, and moreover, enjoying (as it is proper he should) a greater degree of liberty than most of those about him, it redounds—to speak after the manner of men—very much to his credit that he has not once given occasion for anything like serious reproof on account of conduct unbecoming his standing as a candidate for orders. On the contrary, he has conciliated the good-will and gained the respect of, I think I may say, *all* the teachers and servants connected with our establishments; and this, considering how eagerly they who believe not, 'watch for the halting' of new converts, is no small proof of his having 'a good report of them which are without.'

"One thing more I must add, as of my own knowledge. I find in my old journal for 1848, the following brief notes:

"'*Sunday, Dec.* 10*th.*—*Chi* was directed to visit the school, and catechise.' This was the then recently-established day-school outside the Great South Gate. Again,

"'31*st.*—Visited the South Gate School. Boys much improved since *Chi's* going to catechise them.' And so I think the day-school, now under his own entire charge, would furnish evidence of his 'aptness to teach.'

"Mrs. Bridgman (whose school of about twenty little girls Chi has taught on Sunday mornings, now for some months past) says that he is quite successful both in securing the children's attention and that of the mothers, who sometimes come in. To which Dr. Bridgman adds, that Chi has 'uniformly conducted himself with great propriety, and has taught as if he himself understood what he was endeavoring to impart to others.'"

The ordination of Chi-Wong to the Diaconate took place the Sunday following in Christ Church, Shanghai. The details are thus given by the Rev. Mr. Syle:

"On Sunday morning, 7th September, as soon after nine o'clock (which is the regular time for morning service) as the members of the Mission and the children of the schools could reach the church without hurry and confusion, we all assembled; the congregation of occasional hearers not being so large as it would have been an hour or two later, but this made it easier to maintain quietness and good order, and prevented any irrepressible interruption to the solemnity of the occasion.

"The Bishop occupied his chair in the chancel, where, also, Mr. McClatchie (who was to preach the ordination sermon) took his seat; the candidate, "decently habited" in a surplice, occupying one of the benches outside. I proceded to the desk, and commenced Morning Prayer; some who were present during service in the Church for the first time, remarked that it sent a thrill through the heart to hear the responses rising full and clear from the lips of this "people of a strange speech and of an hard language." The sermon was from that most appropriate text, 1 Tim. iii. 8–10, and was listened to with good attention. Then came the moment when, for the first time in China, since the distinctions between Romish and Protestant, between Episcopal and non-Episcopal, have been known among the Churches, a candidate was presented to be admitted to the fellowship of a ministry which is both Protestant and Episcopal. What I felt in thus presenting him, and what the Bishop felt when he saw standing before him the first Chinese convert he had baptized, the well-esteemed inmate of his family, the painfully-instructed pupil of the last four years, the first-fruits of a native ministry—a messenger of salvation, who should be able to declare in his *own* tongue to his *own* people the wonderful works of God—all this, who would attempt to describe?

"The ordination proceeded, and was accomplished without any interruption; though more than one of us were kept in constant anxiety lest the fullness of heart which he must have felt, and the sickness under which we knew he was labouring, should prove too much for the Bishop to bear up under. The passage, 2 Cor. iv., 7–12, especially the last verse, could hardly find a more complete exemplification than was to be seen that morning, and, especially, at that moment when the pain-worn Bishop's hands were laid upon the head of the young man "of the land of Sinim," and there was given to him "authority to execute the office of a Deacon in the Church of God."

"The Communion had never been administered in the Church before; and this was a worthy occasion for its first celebration. The people who were present looked on with wondering interest as they saw the rail filled once and again with devout recipients, and beheld one of their own nation ministering the cup to the professing followers of a crucified Redeemer. Oh! let there be many prayers ascending up continually from the hearts of those who yearn over the souls of the Chinese, that this may be but as the "little cloud no bigger than a man's hand," to be followed by an abundant rain of blessings!

"During the interval between the services, the quiet retirement of the vestry-room, and the comfort of a refreshing breeze which mercifully tempered the heat of the weather, proved very grateful, and enabled the Bishop to wait till afternoon without much distress. At three o'clock, we were cheered by seeing our brethren of the Church Missionary Society coming in, and had the comfort of joining with them and the young Deacon in prayer for a blessing on all the services of the day. In addition to Mr. McClatchie and Mr. Hobson, Mr. Cobbold, from Shingpo, was present.

"Of the afternoon service, which was conducted altogether by the newly-ordained young minister, I have not left time or space to write. The congregation was large and very attentive, and the interest of the occasion quite equal to that of the morning services."

Subsequent communications from the Mission unite in testimony to the fidelity of Chi, and his usefulness in teaching, catechising, preaching, and in the performance of the various duties of the Diaconate.

CANDIDATES FOR HOLY ORDERS.

There are now three candidates for Holy Orders in the Mission, viz.: Mr. John F. Points, of Virginia; and Soodong and Chu-Kiung, both native Chinese.

The Committee have learned with much gratification the determination of Mr. Points to prepare for Holy Orders. They would express the hope that other pious and well educated young men in the Church, whose hearts are moved to labor for the salvation of the Heathen, may be induced to imitate his example, and pursue their theological studies in immediate contact with the scenes of missionary life. On this subject the Rev. Mr. Syle remarks:

"It is the most natural thing in the world that a young Christian man, who sees what a field spreads out before us, should feel his heart moved to desire the ministry of the gospel among the Heathen. Oh, that a score of those well-educated young men at home, who betake themselves to the counting-house or the bar, could get *one realizing view* of a nation without the gospel! Then I feel confident there would be no more conferences with parents and friends over the choice of a profession, or favourable openings for business. Their names would soon be made known to Standing Committees; then they would be printed on the cover of the Spirit of Missions; and then they would be transferred into Grebo, or Chinese, or Japanese, to be remembered by future generations of these people as belonging to men whose feet were beautiful upon the mountains, for that they brought a great light to the people that walked in darkness.

"I could wish that Mr. Points had two or three fellow candidates here, from the United States I mean. The advantages of pursuing the study of Chinese while college habits are fresh upon one, and in the steady deliberate manner which might be pursued during a three years' candidateship, are very many. In view of the immense difficulty (now *fully proved*, one would think) of finding men whose theological education is completed, ready to come out to this field, is not a trial of this other method of supplying our wants one well worth making?"

The name of Soodong, the elder Chinese candidate for the Diaconate, is familiar to the readers of the Spirit of Missions. The affecting manner in which he modestly intimated his desire to become a Deacon in the Church of God, is thus described by the Rev. Mr. Syle:—

"*Sunday*, 18*th*.—Mr. Keith accompanied me to the Church this morning. The old man, *Soodong*, came in to pay his respects, and I had the pleasure of interpreting between him and our newly-arrived brother. In giving some account of Mr. Keith's history, I was led to speak of his father, and of the theological seminary at Alexandria, of the studies he had gone through before taking deacon's orders, and of the way in which Christian boys are trained by their parents and in schools. "Ah," sighed the old man, "happy are they who have known the gospel in their childhood!" Mr. Keith replied: "Happy also are they who receive it without delay when once it is brought to their knowledge!" Soodong's heart seemed to be moved, and he found courage to tell me that he had often thought about himself applying to be made a deacon, but that he supposed his age (now about fifty) would be an insuperable obstacle. So far from that, I told him it was rather a reason for making his application as promptly as possible, and recommended him to see the Bishop immediately on the subject. He left the vestry room with a bright countenance."

The Bishop received Soodong's application favorably, and appointed the Gospel of St. Matthew (both in the Revised Version and in the Local Dialect) and the catechism on the Creed as the subjects of his first examination.

The Rev. Mr. Syle adds:

"Twice since his conversion has this old man been brought back, as it were, from the brink of the grave—once when sick of a fever and again when the ferry-boat he was in upset in the river. I trust he has been thus spared to do an important (though it may be unobtrusive) work in laying the foundations of the Church in this place. In a great building, the first-laid stones are buried altogether under ground---seldom thought of and never gazed upon; even the second and third courses lie so near the ground that the falling rain splashes and discolors them; yet are not these less important (but more so, rather,) than the mouldings and pinnacles which catch most prominently an observer's eye? Oh, let prayer be made, that the first foundations of our work here may be laid truly and solidly, and with no admixture of wood, hay or stubble."

In reference to the candidateship of Chu-Kiung, Mr. Syle remarks:

"I accomplished (Feb. 21st) the rendering into Chinese of the certificate of those to be recommended as candidates for orders required by Canon I. of 1850.

"Procured the signatures of four of the male communicants (all Chinese) and laid them before Mr. Nelson, to enable him, according to the requisitions of the Canons, to join with me in recommending *Chu Kiung* as a candidate.

"I would fain hope that, in future years, I may always have equal satisfaction in signing such testimonials as I had on this occasion. I feel deeply that the Lord has dealt very graciously with us in this matter."

FEMALE SCHOOL.

The building for the female school is now finished so far as to accommodate the pupils under the instruction of Miss Jones. The original plan contemplates a division into two parts: the main building in front and an addition in the rear, the latter to contain the schoolrooms and dormitories. The whole amount contributed for this purpose is $4,793 37, of which $2,653 86 have been contributed by the Diocese of Virginia.

In the absence of the Annual Report of this Mission, which hitherto has been punctually rendered by Bishop Boone, it is due to him to state that the Report of last year was forwarded by him in the spring as usual, but was returned by direction of the Committee with the request that it should embrace a longer period to accord with the new arrangement, by which the annual session of the Board is held in October. It has not yet been received.

The Committee cannot withhold the expression of their gratitude to God that, notwithstanding the serious and alarming illness to which the Bishop has been so repeatedly subjected, he has been enabled, amid all his infirmities, to render most efficient service, not only in the supervision, but also in the practical conduct of the Mission.

The Committee have cheerfully assented to his return to the United States for a season, with the view of recruiting his exhausted energies, and can only regret that he should have deemed it necessary to await their action before taking a step which, in the opinion of his physicians and missionary brethren, is imperatively necessary to prolong his valuable life.

Conclusion.

In reviewing the operations of our Missions in Heathen lands, the Committee are strengthened in their confidence both in the practicability of the work, and in the wise, faithful, and efficient manner in which it is conducted. God in His providence has opened for us an effectual door of entrance among a multitude of Heathens; and it remains for us, in dependence on His guidance and blessing, to enter in and gather the glorious harvest which he has placed before us.

By order and in behalf of the Foreign Committee,

JAMES W. COOKE,

Secretary and General Agent.

NEW-YORK, *Sept.* 15*th*, 1852.

Appendix.

REPORT OF A SPECIAL COMMITTEE OF THE FOREIGN COMMITTEE IN RELATION TO A PROPOSED MISSION TO CENTRAL AMERICA.

The Sub-Committee, to whom was submitted the project of a mission to the countries bordering upon the Isthmus of Panama and to the Isthmus, respectfully report:

The Isthmus of Panama is the northwestern province of New Granada, which is the northwestern state of South America. Central America bounds the Isthmus on the north. The principal towns in the Isthmus are Panama, on the Gulf of Panama or the Pacific Ocean, and Aspinwall, on the Caribbean Sea or the Atlantic Ocean.

The population of the Isthmus is a mixed race. The proportion of white Spaniards is, probably, not one third. There are a few Indians. The bulk of the inhabitants are mulatto, white, and negro. It is supposed that the Indian race was rapidly exhausted by the mining operations, and their place supplied by an importation of Africans, from whom the present population has in a great measure descended.

As might be supposed, the preponderating traits of character are African. There is great ignorance, superstition, and animalism. Nevertheless, the infusion of Spanish blood elevates them above the low type of the African race. They appear to have a desire for improvement, and considerable aptitude for receiving instruction. Many exhibit very fair intelligence. The natives who labor on the railroad are quite as capable as the usual run of laboring men; in many instances have been raised to positions of responsibility, requiring skill, tact and ingenuity. Many of them exhibit a desire to learn to read and write; some have acquired both. Many are inquiring for and anxious to receive books.

Similar remarks probably apply to the condition of Central America. If there is any difference between the two, the condition of the Isthmus and New Granada is the most favorable.

The whole of these countries are under the influence of the Roman Catholic Church, and to it are owing the grievous ignorance and degradation, and the entire want of all true religion, under which the people exist. The small intelligent portion of the people are becoming infidel. The great mass is in the lowest degree superstitious,

idolatrous, and given to ceremonials and formalities. The condition of the priesthood is lamentable.

Such a state of religion among the teachers could consist only with the deepest degradation among the people, and the absence of all true knowledge of God. The amount of religion among the natives at work upon the rail-road is observed to be their attention to feast days, as days of idleness; even these observances are, in many cases, neglected, since it is found that the company pay for laboring upon festivals. Fast days are not much observed. They are fond of ceremonials and processions. An eye-witness informed your Committee of a circumstance illustrative of this fact. He was sitting with a distinguished native officer on Palm Sunday, when a procession passed, illustrating Christ's entrance into Jerusalem. A negro boy mounted on an ass, bedizened with silver paper stars, and surrounded by an admiring crowd, personated the Saviour of the world. His friend (himself a Romanist) remarked that he had not seen such religious degradation as exists in that country even in Italy.

As was to be expected, this religious condition has aroused the attention of the more intelligent few. The party now in power in New Granada has arisen upon the ruin of the Jesuits, and is decidedly anti-Roman Catholic, and will afford every reasonable facility for Protestant missionary effort.

A similar spirit of religious improvement is being awakened in other parts of South America. At Valparaiso, on the occasion of a dinner given to the President of Chili, a gentleman from Buenos Ayres offered a sentiment in favor of religious freedom. He said (so it is stated) that since the people were so much indebted to foreigners for improvements in physical condition, the least return would be, to allow foreigners full liberty of worshipping God according to the dictates of their own consciences. The correspondent of the *Commercial Advertiser*, from which paper we extract the account, proceeds:

> "He was right. This is the heavy and depressing load which rests upon and retards this and all the South American nations. The priests are for the greater part illiterate and morally disqualified. And if the people are by law shut up to the miserable religious nutriment which such teachers are able to impart, it is but little better than being shut up to a moral starvation. It is a thousand pities that these people cannot come into a closer contact on this subject with the great North American heart, as it throbs with the sentiment of respect for the fullest freedom in matters of religious belief and practice."

The annunciation of such a sentiment, and the forbearance with which it was received, especially when the character of the audience is considered, is a very encouraging sign. It seems to indicate that before long the influence of the Protestant commercial enterprise of the Anglo-Saxon race will, under Divine guidance and blessing, open stand-points for the faith in the darkest places of the South American continent; portions of the great field which have been left by true Christianity for ages as entirely impracticable.

In the mean while, no obstacle opposes such missionary effort in the Isthmus of Panama. The government, it is supposed, will favor

the scheme. At present, the Roman Catholic Church have no ministry laboring there.

But another element is being rapidly infused into the character of the population, not only of the Isthmus, New Granada and Central America, but of the western coast of South America. The immigration from the United States is great. Most pass through to California, but many remain; and many from various causes are scattered through the neighboring country. The features of character of this more powerful race must necessarily be impressed upon the weaker, either for good or evil.

The American population of the Isthmus is already several thousand. Two thousand passengers may be said to be at all times on the Isthmus. The wayfarers, as well as those who have settled there, especially need the ministrations of the gospel.

The question now occurs, whether it be the present duty of the Foreign Committee to commence missionary operations in this part of the world.

Obvious considerations—such as the pressing need that this immense field should be opened to the gospel; the fact that it is consigned to our Committee, and the contemplation of their worse than heathen condition, appear to answer this question in the affirmative; and when combined with the statements already made, and some which we proceed to offer, will, we think, incline the Committee to conclude that the time for such missionary effort has fully come.

Having in view, and keeping distinctly before our minds, the ultimate purpose of direct missionary labor among the natives of South America, it appears to us, that the most effectual method of resolving that result will be to establish the Protestant Episcopal Church on the Isthmus of Panama.

In the first place, it would serve as a point of observation. An intelligent and judicious missionary there, coming into immediate contact with the natives, would soon be able to form intelligent and judicious plans for our missionary work. At this distance, and with our very limited knowledge, we are incapable of forming such designs with the necessary minuteness.

Again—The Isthmus must always be the central point of southern and perhaps western oceanic Missions. From this point direct communication, as it is established with America, North and West, will soon be opened with the Sandwich Islands and China, and with the various ports along the western coast of South America. A line of steamers has already commenced to run fortnightly, between Panama and Valparaiso.

Again—From the Isthmus a missionary can have direct communication with the interior of New Granada. The workmen on the railroad are all from the central districts of New Granada, generally numbering from 600 to 700. None of these become settlers, but after making a little money return to their homes. Consequently, missionary influence upon them will be readily felt in their (at present) not easily accessible country.

Again—It will not be difficult for a missionary in the Isthmus to reach Central America.

Having well established ourselves at such a central post, we can readily extend operations in any direction which seems advisable, keeping there a point of observation and communication.

Besides—the Americans in the Isthmus very much desire the services of religion; and we do not know by what article of our Constitution, or rule of the Foreign Committee, they are excluded from our sympathies or charity. Certainly the gospel teaches us to preach the glad tidings to every creature; and our Constitution uses the terms Foreign and Domestic, as terms of convenience, not to divide the heathen from the Christian lands. Those brethren who have gone out from the blessings of Christianity can look to no other friends than our Committee.

There are two points which might well be occupied as Missionary Stations, Panama and Aspinwall.

Panama has a population of about ten thousand, a very small number being white. The Roman Catholic Church being established, although at present no services are held, their Cathedral may be expected to be re-opened immediately on the appointment of the first Protestant Missionary. Although it is probable that no obstacle would be thrown in the way of our efforts, we should not have any further immediate assistance, than partial aid towards the salary of a clergyman. It has been stated with probability that $1,500 could be raised among the residents in Panama for the purpose of supporting a Minister.

Aspinwall is now much smaller, but is destined to be the important place on the route of the rail-road. Its population is two thousand, and is rapidly increasing. It is built on an island, which is based on a coral rock. Its climate is delicious. It is healthy. The municipal regulations of an American town will (it is hoped) under Providence, save it from many of the evils which afflict other tropical cities. There are no water-courses to deposit at their mouths what originates miasmata.

Certain gentlemen are willing to build a Church and Parsonage, and it is confidently stated that the inhabitants will liberally support an efficient, useful man. No guarantee can be given, but there seems no reasonable doubt that if the proper man can be found, in six months after his landing the Foreign Committee will be relieved of his support.

If we are not prepared to establish both stations, that at Panama would almost necessarily and speedily arise from that at Aspinwall.

Your Committee do not hesitate to recommend that the Foreign Committee take immediate advantage of this opening.

From the testimony before us, your Committee think that a married missionary would be more influential than an unmarried one. They judge that if a Parsonage would be provided, $1,500 would support him. They suppose that a man wholly devoted to his work, of high moral tone of character, and possessing fair talents as a preacher, is wanted; and that any less qualifications would fail of

success. They suggest that the minister's wife, in connection, perhaps, with another teacher, might take charge of a school, which would form one of the most influential modes of forming the character of the new people.

Your Committee recommend the following resolutions:

Resolved, That in dependence upon Almighty God, the Foreign Committee will take immediate steps for the commencement of a Mission to Central and South America.

Resolved, That the town of Aspinwall, on the Isthmus of Panama, be adopted as the first station.

Resolved, That the Committee will take immediate steps to send to that part, as soon as practicable, a well qualified missionary.

Resolved, That information of this purpose be given to the Panama Rail-road Company, and they be respectfully requested to co-operate with the Committee, in whatever manner they may deem best.

G. T. BEDELL,
FRED. S. WINSTON, } *Committee.*

New-York, May 25, 1852.

[C.]

Dr. THE TREASURER OF THE DOMESTIC COMMITTEE *in Account with the* DOMESTIC COMMITTEE. **Cr.**

1852. Oct. 1.	To Cash paid in support of Domestic Missions, viz:			1852. Oct. 1.	By Balance in the Treasury, June 15, 1851		$2,907 04
	Maine	$461 16	Illinois 1331 32		Cash received from various sources, for general purposes of the Committee		28,958 72
	New-Hampshire	450 00	Michigan 880 33		Do. do. for Jewish Mission		167 87
	Delaware	400 00	Wisconsin 1928 12		Do. do. for Indians		15 25
	Georgia	375 09	Iowa 1603 66		Do. do. special purposes, including Oregon		353 66
	Florida	397 50	Missouri 469 99		Do. do. from the "Epis. Miss. Ass. for the West, Phila.," for individual Missionaries		900 00
	Alabama	1072 75	Arkansas 1375 00				
	Mississippi	1113 88	Texas 1447 54				
	Tennessee	676 69	Oregon 1185 55				
	Kentucky	925 61	California 250 00				
	Louisiana	375 00	Indian Missions 437 50				
	Indiana	1577 96					
			18,734 65				
	To Cash paid Salary of the Local Secretary		1,740 00				
	" " " Missionary Bishop, North-west		1,875 00				
	" " " Do. do. South-west		1,875 00				
	" " " Bishop of Illinois		1,250 00				
	" " " Traveling Expenses Missionary Bishop North-west		460 67				
	" " " Traveling Expenses Missionary Bishop South-west		734 95				
	" " " Missionary to the Jews		500 00				
	" " " Printing Annual and Triennial Proceedings, Rent, Stationery, Postages, Discounts, &c.		813 29				
	To Balance carried forward		5,318 98				
			$33,302 54				$33,302,54

The undersigned have examined the above Account, and found the same correct, and that there is now a balance in the Treasury amounting to five thousand three hundred and eighteen dollars and ninety-eight cents.

D. A. CUSHMAN,
GEO. C. MORGAN.

New-York, Oct. 1, 1852.

By balance brought down $5,318 98

E. E.

THOS. N. STANFORD, *Treasurer.*

[D.]

Dr. THE FOREIGN COMMITTEE OF THE BOARD OF MISSIONS *in Account with* JAMES S. ASPINWALL, *Treasurer.* **Cr.**

June 15, 1851, *to June* 15, 1852, *and September* 27, 1852.

To Cash paid on acct. of China Mission, General..	$14,998 76		By Cash on hand, 15th June, 1851.....	.....	$2,291 22
Specific..	3,879 41	$18,878 17	" " Contributed for General purposes	$13,522 05	
To Cash paid on acct. of African Missn., General..	10,224 50		" " " Specific objects	8,273 79	
Specific..	3,732 67	13,957 17	" " " Athens Mission	572 60	
			" " " China Mission	7,229 69	
			" " " Af. Mission.. $10,167 62		
			" " " Monrovia.... 1,266 81		
To Cash paid on acct. of Athens Mission, 3 qrs.	.....	2,487 80		11,434 43	
" " Central expenses, viz :			" " " Constantinople	15 56	$41,048 12
Salaries of Sec'y and Local Sec'y, &c., &c.	2,460 91				
Traveling Expenses.....	81 09				
Expenses of Annual Meeting, Printing Journals, &c., Rent, Fuel, Lights, Postages, Porter, Stationery, Discount, Freights, Cartage, Insurance, &c.	920 37	3,462 37			
Cash on hand 15th June, 1852.....		4,553 83			
		43,339 34			$43,339 34
To Cash paid since June 15, 1852, on acct. Chi. Miss.	4,618 19		By Cash brought down, June 15, 1852	.....	$4,553 83
" " " " " African "	3,192 29		" " Contributed since June 15, 1852, for General purposes	$4,440 44	
" " " " " Athens "	825 00		" " " " Specific Objects..	908 87	
" " " " Specific objects..	557 43		" " " " African Mission..	787 95	
" " Central Expenses :			" " " " China "	969 65	
Salaries Sec. and Local Sec. &c. $811 61			" " " " Athens "	162 83	
Traveling Expenses..... 87 84					
Office Expenses, &c..... 222 85	1,122 30	10,315 21			7,269 74
Cash on hand Sept. 27, 1852.		1,508 36			
		11,823 57			$11,823 57

(E. E.)

Audited and found correct by vouchers.

FREDERICK S. WINSTON, } *Auditing Committee.*
JAMES F. DE PEYSTER, }

New-York, Sept. 27, 1852.

Sept. 27, 1852.

JAMES S. ASPINWALL, *Treasurer For. Committee.*

[E.]

JOINT REPORT ON THE CONDITION OF "THE SPIRIT OF MISSIONS."

Required by Resolution of the Board of 1843.

The Editors report, that according to the statement rendered by the Publisher, the Spirit of Missions continues to sustain itself, and that the subscription list is gradually being enlarged.

P. P. Irving,
W. T. Webbe.

Mission Rooms,
New-York, Sept. 15, 1852.

[F.]

REPORT OF THE RT. REV. G. W. FREEMAN, D. D. MISSIONARY BISHOP OF THE SOUTH-WEST.

To the Board of Missions:

BRETHREN—

My last Report was written and mailed at Nacogdoches on the 5th day of June, 1851, and before I had performed any official duty at that place. Subsequently to the date of that Report, I preached twice at Nacogdoches, the Rev. Mr. Sansom (who had arrived from Marshall to meet me) reading prayers. But three services were held there,—on Saturday night, and on the following day, which was Whitsunday.

From Nacogdoches, accompanied by Mr. Sansom, I proceeded to San Augustine, where I remained four days, preached four times and confirmed two persons. I found the Church so nearly finished that there was little difficulty in making the arrangements necessary for the celebration of public worship, and on Thursday night it was occupied for the first time. It is a very plain, but church-like edifice, built of brick, and well proportioned, and is creditable to the zeal and enterprise of the little flock of Churchmen there. With the exception of the chancel arrangements, which are far better adapted to the doctrines of the altar as held by the Church of Rome than to the pure faith of our own Protestant and reformed communion, I regard it as a very good model for a village Church. The objectionable chancel arrangements, I feel bound to remark, are not attributable to the vestry and congregation, nor to the late missionary, but to the architect who furnished the plan, and whose designs were adopted with unsuspecting confidence. The vestry had not obtained a title to the ground on which the Church is built, and therefore, if finished, it could not have been consecrated.

From San Augustine, I went in a conveyance, hired for the purpose, to Marshall, in Harrison county, lying about *ninety* miles north of the former place. At that place I remained five or six days, enjoying the generous hospitality of Col. William H. Hill, a warm friend and a liberal supporter of the Church. During this time, owing to indisposition, I preached but *three* times. *Three* persons were confirmed. I had the pleasure of meeting at Marshall the Rev. William Steel, of the Diocese of Louisiana, but resident in this state, a venerable brother whom I had known in Virginia many years ago.

I found a very good congregation at that place. It had been organized by the Rev. Mr. Sansom, and had called him to the Rectorship, with the offer of a liberal support. Mr. Sansom has since accepted a call to Christ Church, Houston, and has removed to that place, and his former parish has continued vacant.

On Wednesday, June 25th, I left Marshall for Shreveport, on Red River, whence I took passage for New-Orleans, and thence to Little Rock, where I arrived on the 9th day of July, after an absence of nearly *five* months. At

Napoleon, on my way home, July 7th, I baptized *Alice Corinne*, infant daughter of Isam W. Wyatt and Avarada M. his wife.

I remained at Little Rock nearly three weeks, during which time I was fully occupied with my correspondence and assisting the Rector of the Church. I preached *nine* times.

On Monday, July 28th, having had alarming accounts of my wife's health, who was with her daughter in Petersburg, Va., I left Little Rock for that place, which I reached on the 14th of August. While at Petersburg, though afflicted with a very severe cold, I preached *twice*. After leaving Petersburg I visited several of the northern cities with my wife, whose health, though improved, was still delicate, and finally set out on my return to Little Rock on the 26th September, where, however, I did not arrive until the 25th of October. During my absence, besides preaching at Petersburg, I preached *four times* in Philadelphia, *twice* in Buffalo and *twice* in Cincinnati.

It having pleased our Heavenly Father to visit my family with severe affliction in the removal of my son's wife during my absence, I remained at home assisting him in his parochial labours, until after Christmas, during which time I received and answered a very large number of letters, administered the Holy Communion *three* times, baptized *two* children, one of them *Mary Ashley*, being the infant daughter of the Rev. A. F. Freeman, Rector of the Church. I preached *eighteen* times, and confirmed eight persons.

On the festival of the Circumcision, January 1st, after attending morning service and preaching, I embarked on a steamboat for the West. Arriving at Van Buren on Saturday night, I performed Divine Service and preached *twice* on the following day, Sunday, January 4th. On Thursday, I started for Fayetteville, where I arrived the next day. On Saturday night, the weather being excessively cold, I performed Divine Service and preached at the house of Dr. Dean. On Sunday, I read service and preached *three* times, and baptized a child, at the request of the parents, by "dipping" or immersion.

This station is vacant by the resignation of the Missionary, the Rev. W. C. Stout, who has removed to Mississippi, and, as might be expected, there were no candidates for confirmation. The little congregation of the faithful here, though "perplexed" by the loss of their beloved pastor, are "not in despair." They hold firmly together, and are resolved, by the help of God, to carry out the purpose, long since adopted, of building a Church. In this they have been recently much strengthened by the promised contribution of $500 from their late Pastor.

On Monday, January 12th, which was an extremely cold day, I started for Van Buren by way of Cane Hill, and, through a snow-storm, came to the house of my venerable friend, Gen. John Campbell, where, most hospitably entertained by my kind host, I passed the night. On account of the severity of the weather no service was held at Cane Hill. On Wednesday I reached Van Buren, where, notwithstanding the cold weather, I was soon made comfortable in the house of my friend and constant host, Col. John Drennen.

The following Friday I preached, and on Sunday preached *twice*, and administered the Holy Communion to *six* persons. The congregation consisted of about twenty.

On Saturday, January 24, I proceeded to Fort Smith, where on Sunday I preached *twice*, the Rev. Mr. Townsend reading prayers in the morning. The congregation at this place having become very small, and Mr. Townsend having ceased to be generally acceptable, he has, with my approbation, discontinued officiating at Fort Smith, and, having changed his residence to

Van Buren, is to confine his labours to that point, making, at my suggestion, *occasional* visits to Fayetteville during the vacancy of that station. Whether there is any ground to hope for the resuscitation of the Church at Fort Smith, remains to be seen. It is thought, however, that after no very long interval, the congregation might, under the auspices of some other clergyman, be built up again. There are persons there who speak confidently upon this point.

On Tuesday I returned to Van Buren, where I remained, waiting for a boat to go down the river, until the 7th of February. During this time I was attacked with a severe chill, the result of exposure and fatigue. Nevertheless, I was able to officiate on Sunday, February 1st, when I preached *twice*. I also preached on the following Friday.

The little Church at Van Buren, 32 by 16 feet, has been finished and made thoroughly comfortable, and the congregation, though small, is zealous and persevering.

I left Van Buren on the 7th and reached Little Rock on the 9th of February. At Little Rock I had another chill. I remained occupied with my correspondence, and assisting the Rector, until the first day of March, when I set out on my visitation to Texas, intending to take Helena in my way.

At Helena I performed divine service and preached on Thursday, Friday and Saturday nights, the 4th, 5th and 6th of March. On Saturday I was gratified at the arrival of the Rt. Rev. Bishop Otey and his family, who were on their way home from a visit to his son living some thirty miles from Helena. I was rejoiced to see the Bishop looking well again. On Sunday morning I performed Divine Service, baptized Miss Ellen Bivins, and administered the Holy Communion to *eleven* persons, nine of whom belong to our communion; Bishop Otey preached. In the afternoon, Bishop Otey read prayers. I baptized *Lucy Jane*, infant daughter of Dr. — Deputy and Nancy C. his wife, and preached. At night I read service and confirmed *four* persons; Bishop Otey preached, and I addressed the persons confirmed. On Monday Bishop Otey departed for his home. At night I performed divine service, baptized *Albert Gallatin Underwood*, adult, and *Mary Louisa*, infant daughter of Douglas and Frances Saint, and *Frances Virginia*, infant daughter of John and Mary J. Smith. On Tuesday night I performed divine service and preached. On Wednesday night, I read service, preached and confirmed *two* persons.

Notwithstanding that two years had elapsed since my last visit to Helena, no service of the Church having in the mean time been held there, and that, by the recent efforts of a Baptist preacher, a general excitement had been produced, in the fervour of which one of our members, a simple-hearted and sincerely pious woman, had been led to abandon the communion of the Church, I was cheered at beholding the general steadfastness of the little flock, and greatly encouraged by the new accessions as well as by the evident prospect of future advancement. I regard the promise of the permanent establishment of the Church at Helena as brighter than ever, and feel an increased anxiety to obtain a faithful minister for the station, believing that there are few points in the state of Arkansas which afford a fairer and more hopeful field of labour to a devoted, self-denying clergyman of the Church. Moreover, I am confident that such an one would, with a little aid at first from the Missionary Treasury, meet with a competent support.

On Thursday, March 11th, I left Helena by steamboat for New-Orleans on my way to Texas. On Saturday I had another decided chill. On Sunday night the boat reached New-Orleans. On the following Thursday, I em

barked in the steamship "Meteor" for Galveston, where I arrived the following night, March 19th, after the shortest passage I ever made.

On the following Sunday, March 21st, I preached in Trinity Church, Galveston, *twice*. On Monday, Tuesday, Wednesday and Thursday nights, I also preached, confirming, on the last occasion, *six* persons.

From Galveston I went to Houston, where, on Sunday, March 28th, in Christ Church, I preached *twice*. I preached also on Monday and Tuesday nights, confirming, on the former of those occasions, *four* persons. The Rev. Mr. Sansom, the present Rector of the Church, read prayers.

Returning to Galveston, I started, April 2d, for Matagorda, where, owing to detention occasioned by the overflow of the Brazos River, I did not arrive until Thursday, April 8th. In consequence of the flooding of the country bordering upon the lower Brazos, I was again prevented from visiting the county of Brazoria.

During my stay at Matagorda I preached *five* times, and administered the Holy Communion, but held no confirmation. The Rev. D. D. Flower, Missionary at that place, has resigned charge of the station and returned to Alabama. The Rev. H. N. Pierce having been called to the Rectorship of the Church, has been nominated to the committee as missionary, in place of Mr. Flower.

From Matagorda I went down the Bay (fifty miles) in an open boat to Indianola. From Indianola I proceeded by stage one hundred and seventy miles, by way of Victoria, Gonzales and Sequin, to San Antonio. I had intended stopping to officiate at Port Lavacca and Victoria, but finding that by lying over, after having taken my seat in the stage, I should run the risk of being detained *indefinitely*, and thus failing of my appointment in Washington county, where the Annual Convention was to be held, I felt obliged to abandon my intention. I arrived at San Antonio early in the week following my departure from Matagorda.

At San Antonio I performed Divine service and preached *six* times, baptized *two* adults and *four* children, and confirmed *seven* persons. The Rev. Mr. Fish, Chaplain in the U. S. Army, who has charge of the parish, was unable, by reason of an affection of the throat, causing a failure in his voice, to take any part in the services. The prospect of the permanent establishment of the Church in this interesting and growing city, is truly encouraging. Under the very acceptable ministry of the Rev. Mr. Fish, whose labours have been *gratuitously* bestowed, there has been a steady growth of the congregation, and a constant increase of the interest of the community in the Church and her services. Mr. Fish having been ordered to a more advanced post, (on the San Saba, I think, one hundred and fifty miles north of San Antonio,) it is of very great importance that a missionary should be speedily appointed to take his place. The vestry are willing, I believe, to pledge five hundred dollars to his support, but as this is a very expensive place to live in, as much more will be required in order to sustain him at present. Probably an efficient and acceptable clergyman would, in a year or two, command a full support from the congregation. During my stay in San Antonio, I was hospitably entertained at the quarters of Captain Blair, of the army, from whom and his excellent lady, who is a member of the Church, I received many kind attentions.

Passing on to Austin, I stopped a day at New Braunfels, a German town, containing probably one thousand inhabitants, where I performed divine service and preached. The congregation consisted of twenty persons, chiefly Americans. There are two or three Church families in the place, among

whom there are several communicants. A missionary is needed to officiate there, and at Seguin, about twelve miles distant.

At Austin I preached *twice*, on Sunday, May 2d, administered the Holy communion, and confirmed *ten* persons. The Rev. Mr. Fontaine, who was appointed missionary for one year, has been successful in gathering together a very respectable congregation, and seems to have acquired the confidence and affections of the community. A very commodious "upper room" has been fitted up, and serves very well as a temporary place of worship. The building of a Church is seriously agitated, and, could the congregation be content with a plain and simple structure, such as would be within the compass of their own means, no doubt one might be erected in the course of the ensuing year.

I arrived at Brenham, in Washington county, on Thursday, May 6th, to which place I was accompanied by the Rev. Mr. Fontaine. At Washington, where I arrived on Friday evening, I preached on Saturday night. On Sunday I preached *twice*, administered the Holy Communion, and confirmed *one* person. The prayers were read by the Rev. Messrs. Pierce and Rucker. The congregation has failed as yet to procure the erection of a Church; but the enterprise has not been abandoned, and assurances were given that it will certainly be accomplished in the course of the ensuing year.

On Thursday, May 13th, I was at Chapel Hill, where the Annual Convention of the Diocese held its sessions. There were present *seven* clergymen entitled to seats, and a lay representation from *nine* parishes. The Convention assembled in St. Luke's Church, an edifice which has been erected since my last visitation. It is a plain but substantial structure, 52 by 25 feet, built entirely of red cedar, and reflects great credit upon the small community by whose enterprise and liberality it has been erected. It was not entirely finished, but probably is so by this time. It has been built without foreign aid, and, what is more and better, without incurring a debt, and that in a small village which was not in existence four years ago, and in a community among whom the services of the Church were unknown until within the last two or three years.

While at Chapel Hill I preached *twice*, administered the Holy Communion, held an ordination, and confirmed *five* persons. The person ordained was Charles Frederick Rottenstein, late a Methodist preacher, who was admitted to the holy order of Deacons, under Canon VII. of 1838.

Divine service was performed, and a sermon preached twice each day during the Convention, and *three* times on Sunday—the clergy present all preaching in turns. At the opening of the Convention, the Holy Communion was administered.

To Brenham I was accompanied by the Rev. Messrs. Pierce and Rottenstein, where, on Saturday, we were joined by the Rev. Mr. Rucker. Divine service was performed, and a sermon preached *twice* each day on Wednesday, Thursday, Friday and Saturday, and on Sunday *three* times. During this series of services I preached *seven* times, and confirmed *two* persons.

The Rev. L. P. Rucker, missionary at Chapel Hill, has removed his residence to Washington, but still retains charge of the mission at the former place, and the Rev. H. N. Pierce (having been at his own request transferred to Matagorda) will for the present have charge of all the missionary stations in the county, being assisted by the Rev. Mr. Rottenstein during his Diaconate. Mr. Rottenstein has been nominated to the committee for appointment as missionary. His residence will be at Chapel Hill.

Leaving Brenham on Tuesday, May 25, I arrived, after a detention of

several days at Washington waiting for the stage, at Anderson, Grimes county, the seat of the Diocesan School, lately commenced by the Rev. Charles Gillett, under the authority of the Convention of the Diocese. At Anderson I preached on Saturday, 29th, and on the following day, Whit-Sunday, I preached *twice*, and confirmed *four* persons. The congregations on Sunday were quite large and attentive, and the impression made seemed to be deep and solemn. A small congregation has been organized by the Rev. Mr. Gillett at Anderson, by the name of the "Church of the Redeemer," and there seems good hope of the permanent establishment of the Church at that place. Could Mr. Gillett be appointed missionary for Anderson, and parts adjacent, and a small salary annexed, say of $250, ($500 would be better,) he would be enabled to employ a clergyman as an assistant; and, by their joint labours, the Church might be planted in several of the neighbouring towns and counties.

The establishment of the Diocesan or "Mission School" in Texas, I regard as a most important event, and well calculated to exercise a happy influence upon the prospects of the Church. With the blessing of God, I trust it will speedily become such a productive "school of the prophets," as eventually to supply the waste places of our Zion with faithful ministers of the Word and Sacraments, and spread the knowledge of the truth as it is in Jesus, through the length and breadth of this interesting and beautiful land. This institution, commenced almost without means, and under many difficulties, has, by the untiring zeal and resistless energy of Mr. Gillett, already become a school of note and of promise; and, could it be assisted by the friends of Christian education and of the Church, to the amount of a few thousand dollars, in this period of its infancy, in extending the means of accommodation, its ultimate success would be rendered almost certain. The situation is a beautiful one, and decidedly healthy. The country around is rich, and fast filling up with an intelligent population, and perhaps no locality could have been selected more favorable to the preservation of the morals of the young.

To this Institution I have unhesitatingly applied the sum of money in my hands, contributed from time to time by several benevolent persons to aid in the establishment of a "Mission School" within my jurisdiction—as an exact fulfilment of the intention of the contributors. The several sums received, amounting in all to about $375, were deposited with the New-York Life Insurance and Trust Company, under whose wise and liberal management they have been increased to the sum of $463 10. I make this statement for the information of the generous donors, and in the hope that they may be encouraged to continue their contributions to an object so important to the interests of true religion and the Church; and that others, taking note of our wants and of the manner of our stewardship, may be influenced to "go and do likewise."

From Anderson I proceeded to Nacogdoches, where I was met by the Rev. E. H. Downing, the recently appointed missionary at that place and San Augustine. Services were held on Thursday, Friday, Saturday and Sunday. I preached *five* times, and administered the Holy Communion. Our services were held in the new church, which, though still unfinished, was, by a little contrivance and labor, made to answer the purpose. The Rev. Mr. Downing being taken sick on Thursday night, the whole of the services devolved upon me from that time. I was pleased to find that Mr. Downing had already acquired the confidence and the affection of his parishioners, and that he was much encouraged by the increased attendance

on the services. A new impulse has been given to the parish in the matter of the church edifice, and it is now in a fair way to be finished.

I arrived at San Augustin on Wednesday, June 9th. I preached on Thursday and Friday nights, and *twice* on Sunday. On Sunday I confirmed *one* person. On Monday and Tuesday nights the church was again opened for Divine service, and I preached. I found the church finished, except the painting; but nothing has yet been done towards securing a title to the ground on which it stands, and of course it is not ready for consecration. The Rev. Mr. Downing has here, as at Nacogdoches, acquired the confidence and esteem of the community, and has a fair prospect of usefulness and success in his pious and faithful labours.

At this point ended my *eighth* visitation to Texas. I was not able to visit Brownsville on the Rio Grande. To do so would have required a *special* voyage *from New-Orleans*, and occupied five or six weeks of my time. It would be next to impossible to visit it by land at present, although our zealous and devoted missionary at that place, the Rev. William Passmore, was able, by means of accidental facilities, to accomplish the journey in order to attend the Convention of the Diocese. It occupied him, however, *a month* to reach the place at which the Convention was held, and he had to travel on horseback between *five and six hundred* miles. He returned by way of New-Orleans. I did not think it worth while to visit Marshall, as we have no minister there now, and the congregation existing last summer has, I have reason to believe, become by removals and other causes, merely nominal.

I left San Augustin on Wednesday, June 16, in the stage, and arrived at Grand Ecore on Red River, distant 75 miles, on Thursday evening. Embarking the next morning at daylight on the steamer St. Charles, I reached New-Orleans in the night of the 19th. Starting again on the 23d, I landed at Little Rock the 30th of June, having been absent exactly *four months* from home.

I remained at home eighteen days; during which time I administered the Holy Communion, solemnized a marriage, baptized an infant, *in extremis*, and preached *four* times.

On the 20th July I started on a visitation to the southern part of Arkansas, arriving at El Dorado in Union county, distance 150 miles, on Friday the 23d. On Saturday night I preached, also *twice* on Sunday. On Monday night I preached and confirmed *four* persons. On Tuesday night I preached again. The Rev. Mr. McHugh read prayers on every occasion.

On Thursday, 29th, accompanied by the Rev. Mr. McHugh, I proceeded to Camden, Ouachita County. I remained there *three* days, preaching *four* times on Friday night, and *thrice* on Sunday. I baptized, at the request of Mr. McHugh, *two* adults, and confirmed *three* persons.

The Rev. Mr. McHugh has been labouring in these two parishes faithfully and with great acceptance, since November last. He officiates at Camden and at El Dorado on alternate Sundays, and of course is obliged to travel the distance between the two places (35 miles) every week, and is compelled to keep a horse. In consequence of the loss of all his furniture, clothing and books, &c., by the burning of the warehouse at Champagnole, on the Ouachita River, where they had been deposited from the steamboat last fall, he found himself in a very necessitous condition, and was obliged to add to his labours the charge of a school, in order to obtain the means of supplying in part his increased necessities. The amount of labour to which he has been thus subjected is, I fear, too great for one of his years, in that hot

and debilitating climate. In fact, since my visit, he has been taken down with a severe sickness, from which he has but recently recovered. A change to some other field calling for less of physical endurance, may, perhaps, become necessary before long.

From Camden I set out on my return to Little Rock, where I arrived on Wednesday the 4th of August. Since that time I have regularly officiated twice of a Sunday in Christ Church in this city, and performed other parochial duties, in place of the missionary and rector, whose state of bodily health required relaxation from labour, and who has been traveling with a view to the invigoration of his wasted frame.

The condition of the Church within my jurisdiction, though materially changed from what it was last year, is gradually improving, particularly in Texas.

In that state we have lost one missionary, the Rev. D. D. Flower, who has returned to Alabama; but I have to record the accession of *three* others, viz:—The Rev. William Passmore, missionary at Brownsville, from North Carolina, the Rev. Elijah H. Downing, missionary at San Angustin and Nacogdoches, from Mississippi, and the Rev. Charles F. Rottenstein, recently ordained Deacon within the Diocese. There is now one candidate for orders in that Diocese, and several others are expected to be received in the course of the ensuing year. The result of the election of a Diocesan at the recent Convention, was neither anticipated nor desired by me, and of course I was not prepared to respond to the action of that body. My relation to the Diocese continues to be the same that it was before, viz: that of its Provisional Bishop.

In Arkansas there has been the accession of one valuable missionary, in the Rev. Stephen McHugh from Wisconsin, who has been appointed to Camden and El Dorado, and is as yet labouring there acceptably and usefully. In the removal of the Rev. William C. Stout to Mississippi, we have lost one, and as yet have obtained no one to supply his place. The missionary at Van Buren, soon after my visit to that place last winter, removed his residence, without my approbation, to Cane Hill, in Washington county, about 30 miles from the former place. He has since, I believe, resigned his appointment as a missionary of the Board. *Two* missionaries are therefore now needed in that part of the state; one for Fayetteville, and the other for Van Buren and Fort Smith. At Helena and Batesville also missionaries are much needed.

Since my last Report I have held *one* ordination, baptized *six* adults and *ten* children, administered the Holy Communion *twelve* times, confirmed *sixty-six* persons, and preached *one hundred and forty-four times*.

Little Rock, September 14, 1852.

GEORGE W. FREEMAN.

[G.]

CORRESPONDENCE WITH, AND CONSTITUTION OF, THE EPISCOPAL MISSIONARY ASSOCIATION FOR THE WEST, PHILADELPHIA.

To the Committee for Domestic Missions of the Board of Missions of the Protestant Episcopal Church:

GENTLEMEN—

The undersigned, representatives of an Association recently formed in this city, to aid in extending the Missions of our Church in the West, have been instructed to propose to you certain inquiries which relate to the terms and conditions on which we can act in concert and co-operation with you.

The compact under which our Association has been framed, may be seen in the accompanying copy of our Constitution, which we have the honour to present to your notice, and in which we trust you will find nothing inconsistent with a proper regard to the cause of Christ and the good order of his Church.

Before our organization, certain of our members held interviews with individuals of your body, and stated to them the principles on which we proposed to associate. We were gratified to hear that no grave objections were made to our proposals, but that on the contrary, confidence was expressed that your Committee would rejoice in our Association, and accept our aid in the shape wherein we proposed to offer it. To prevent any misunderstanding, (which we sincerely deprecate,) we respectfully ask you to instruct your Secretary how to respond to the following questions:

If we indicate any station, and present any clergyman, in good standing, and signify to the Committee that we are ready to furnish the means for the maintenance of that individual in that place, will the Committee adopt the station, and procure the appointment of the clergyman so designated?

Will the Domestic Committee allow this Association to give through the Domestic Treasury any amount of salary which they may be disposed to devote to any particular missionary?

Will the Domestic Committee receive and disburse these special appropriations, without reducing in consequence the amount which they may have before been bestowing on the Dioceses to which such appropriations may be devoted?

Will the Domestic Committee consent that this Association shall make *additional* appropriations for the maintenance of missionaries of the General Board already in the field, in cases where we may know that the stipend now allotted to them is insufficient?

We have no doubt that it will be agreeable to you to learn that it is the intention of our Association to use all diligence to avoid the appropriation of our means to Romanizers; and to attract to the missionary field, and support in it men who will be faithful to the *spirit* as well as the letter of the Church.

It is our earnest hope that the Domestic Committee may find it consis-

tent with their sense of duty to make such answers to the questions herein respectfully propounded, as will incite yet more the missionary zeal now alive in our Association; and will encourage among us the belief, that we can harmoniously and efficiently work with you for the extension of our beloved Church.

With sentiments of respect and Christian regard,

We remain, gentlemen, your friends and obedient servants,

M. A. De Wolfe Howe,
Wm. Bacon Stevens.

Philadelphia, June 3d, 1851.

Church Missions—Domestic Committee,
No. 2 Park Place, New-York, August 5th, 1851.

To the Rev. Drs. Howe and Stevens, Philadelphia:

The communication addressed by you to this Committee on behalf of the Missionary Association of the West, was submitted to a Special Committee to examine and report upon at the next meeting. The business incidental to the annual meeting of the Board prevented immediate attention to the subject, and caused a delay in the action of the Special Committee—one of the members of the Special Committee has been compelled to travel for the restoration of his health, and left the United States for Havre immediately after the meeting of the Board.

These particulars are deemed necessary to do away any impression which may have been formed in the minds of yourselves or of the Association, that the Committee have been neglectful or inattentive. Although on account of difficulties already stated, no report can be at present made by the Special Committee, and consequently no definite action can be taken by this Committee, yet I believe I may state their views of the propositions made by you, and their answers to the questions addressed to them, to be as follows: To the subject as a whole, the Committee are favorably disposed; it is their wish to avail themselves of the assistance of the Association to the utmost extent of its ability, subject only to the restrictions placed upon the Committee, and it is presumed not objected to by your Association, by the Constitution of the Missionary Society.

To the questions specifically, I may answer—

1*st.* If we indicate any station, and present any clergyman in good standing, and signify to the Committee that we are ready to furnish the means for the maintenance of that individual in that place, will the Committee adopt the station, and procure the appointment of the clergyman so designated?

There could be no objection to such a proceeding as this in any Diocese not having a Bishop, or in any state or territory not under Episcopal supervision. It would be contrary to the Fourth Article of the Constitution, however, to do this in a regularly organized Diocese in the manner proposed. Although even in such cases I can see no reason why the person selected by your Association could not, as any other individual could, himself correspond with a Bishop asking for a nomination to a certain point, no matter whether recognized as a station or not; the Bishop would then apply for a confirmation of the appointment to this Committee, who, knowing the circumstances of the case, and understanding in what manner

he was to be supported, could have no hesitation in confirming the appointment, and placing his name on the list of missionaries.

There can be as I apprehend no difficulty in making the arrangement which is suggested in this first question, provided that where there is a Bishop, the individual to be appointed makes application to him for a nomination as missionary, instead of asking the Committee to appoint and obtain the sanction of the Bishop.

The other questions, whi ch, as I presume you have a copy of your letter, I need not repeat, may be answered thus:

2d. Yes.

3d. Yes.

4th. Yes: the Committee have no control over such a matter.

You may deem this letter so far official as to authorize you in proceeding to the selection of the person and the place, and probably before determining these points, the Committee will have acted upon your communication, and I shall be enabled to give you their decision in the various points.

I have the honor to be, gentlemen,
Your obedient servants,
W. T. Webbe,
Local Secretary.

August 5, 1851.

REPORT OF SUB-COMMITTEE.

The Committee to whom was referred the communication of the Rev. Drs. Howe and Stevens, as the representatives of the "Missionary Association for the West,"

REPORT,

That having carefully examined the same, they are of the opinion that the Domestic Committee may consistently accept the aid which it offers, and can disburse it according to the expressed intentions of its donors.

The communication by the Local Secretary of the 5th August last, which informally conveyed the sentiments of the Committee to whom this subject was then intrusted, has probably been satisfactory in its information and assurance to the society in Philadelphia.

Your Committee now reiterate the views then expressed, and add such suggestions as appear proper to guard against mistake.

Four questions are proposed by the gentlemen representing the "Missionary Association," and we give the questions with the answers and comments respectively.

First. "If we indicate any station, and present any clergyman, in good standing, and signify to the Committee that we are ready to furnish the means for the maintenance of that individual in that place, will the Committee adopt the station, and procure the appointment of the clergyman so indicated?"

So far as the Domestic Committee is concerned, our exertions might be pledged to fulfil this to the extent of our authority. And this authority would be adequate to the extent of the requirement in any Diocese not having a Bishop, or in any state or territory not under Episcopal supervision. But the Fourth Article of the Constitution, while it gives the general power "to establish missionary stations, and appoint missionaries," restricts this in organized Dioceses having Bishops—of which it says: "the

Bishop of the Diocese may select the stations, and may at any time discontinue a station, and in lieu of it, establish one elsewhere."

In a "regularly organized Diocese," consequently, the Domestic Committee have not the power absolutely to adopt the station, and procure the appointment of the clergyman so designated by the Missionary Association."

This power virtually rests with the Bishop.

The suggestion, however, made in the letter of the Local Secretary above referred to, is sufficient, we think, to remove any practical difficulty. The clergyman selected by the Association could himself correspond with a Bishop asking for a nomination to a certain point, no matter whether recognized as a station or not. The Bishop in such case would apply for a confirmation of the appointment to this Committee, who, knowing the circumstances of the case, and understanding in what manner he was to be supported, could have no hesitation in confirming the appointment, and placing his name in the list of missionaries. We do not apprehend any difficulty in making the arrangement which is suggested in the first question—provided that, where there is a Bishop, the individual to be appointed makes application to him for a nomination as missionary, instead of asking the Committee to appoint, and obtain the sanction of the Bishop.

Second Question. The second question is as follows: "Will the Domestic Committee allow this Association to give through the Domestic Treasury any amount of salary which they may be disposed to devote to any particular missionary?"

To this an affirmative answer may be given, that amounts thus indicated can be received by the Treasurer as special appropriations, and remitted to the persons for whose benefit they may be thus directed. Your Committee are not aware whether this would require any instruction to the Treasurer as involving any departure from his usual forms. If anything is wanting in this respect to secure the reception and payment of such trust funds as an addition to the stipulated salary of the missionary, your Committee hope that the defect will be supplied by direct order on the subject.

Third Question. This asks—"Will the Domestic Committee receive and disburse these special appropriations without reducing in consequence the amount which they may have before been bestowing on the Dioceses to which such appropriations may be devoted?"

So far as the Domestic Committee is concerned, they may pledge themselves to disburse according to the intention of the donors that their gift is *additional*, both to the aggregate annual appropriation to the Diocese, and the particular portion of it assigned to the station or stations the Association means to help.

But it must be observed, that the Domestic Committee is not by this assurance to be restrained in any modification of increase or decrease which, on other grounds, they may see fit to make in fixing the amount of the annual appropriations. They will not, in consequence of the special appropriation, reduce the general amount, nor allow it in any way to affect the annual distribution.

In regard to the missionary himself, the Association ought to be aware that it is fully within the power of the Bishop himself to discontinue any station, and that this may be done by him on the avowed ground of the additional aid which its missionary receives. Over this the Domestic Committee would have no control, and therefore the occurrence of such an incident must not be considered as the breach of any obligation here implied in answering in the affirmative the third inquiry.

Fourth Question. The fourth question, which reads as follows, has been virtually answered by the preceding remarks. In accepting the trust the Domestic Committee will use all proper effort that the allowance of the Missionary Association shall be a grant to the selected beneficiaries in addition to the stipends at the time allotted, which we acknowledge in sadness are wholly insufficient, and which we pray the Church in a more generous almonry to allow us to increase:

"Will the Domestic Committee consent that this Association shall make *additional* appropriations for the maintenance of missionaries of the General Board already in the field, in cases where we may know that the stipend now allotted to them is insufficient?"

In conclusion, your Committee express their thanks for the exertions thus making to increase our resources, and fervently hope that they may be successful in increasing the supply of both men and means for the missionary work in our broad west.

The Domestic Committee are the servants of the Church in her full and united character. They have little power, and less inclination to recognize, in their official relation, any distinctions within her pale. The responsibility of the selection of ministers rests in a great degree with the respective Bishops in whose Dioceses our missionaries are stationed.

Ours is to fulfil in honest extent the requirements of the Constitution—"that no clergyman shall be appointed a missionary who is not at the same time a minister of the Protestant Episcopal Church of *regular standing*," and to administer the general work so as to secure, with the Divine blessing, the widest extension of her ministry and services.

Respectfully submitted,

HENRY J. WHITEHOUSE,
SAMUEL R. JOHNSON,
D. A. CUSHMAN.

October 20th, 1851.

[H.]

REPORT OF THE RT. REV. JACKSON KEMPER, D. D., MISSIONARY BISHOP IN THE NORTH-WEST.

1*st October*, 1852.

To the Board of Missions:

Dear Brethren—The present report includes sixteen months, from 1st June, 1851, to the 1st October, 1852. During that period, being blest with health, and delighting as heretofore in my duties, I have been enabled to visit many parts of the extensive vineyard that has been committed to my charge, twice, and in some cases three times. Amidst the discouragements which surround us, and they are exceedingly numerous, there is much cause for thankfulness. The Church of the Redeemer is gaining in strength, and it is trusted in holiness, throughout the west, not by any means as rapidly as was once anticipated, but yet with a steady and sure progress. Never was there a greater call for heralds of the cross, and means to sustain them, than the present.

One hundred and seventy-seven persons have been confirmed, of whom sixteen received that apostolic rite in Iowa, sixteen in Minnesota, and the rest in Wisconsin.

The corner-stones of seven Churches have been laid, of which three were in Iowa, and the rest in Wisconsin.

Seven candidates have been admitted to the diaconate; and four deacons have been advanced to the holy order of the priesthood.

At the present moment my list contains the names of nine young men who have been recommended to me by the Standing Committee of the Diocese of Wisconsin, as candidates for Holy Orders, eight of whom are pursuing their studies at Nashotah.

The Eucharist has been administered by me about fifty-four times.

I have baptized five adults and forty-five children. Of these baptisms, four adults and twenty-three children will in all probability be included in the reports of the missionaries.

Five Churches have been consecrated to the worship of Almighty God—at St. Paul, in Minnesota; at Whitewater, Fond du Lac and Manitouwoc, in Wisconsin; and at Keokuk, in Iowa.

The changes among the clergy have as usual been by far too numerous. At the date of this report, twenty-three priests and five deacons belong to the Diocese of Wisconsin, six priests to Iowa, and six to Minnesota—there are, besides, two priests connected with my jurisdiction, who are chaplains at posts on the route to Oregon.

Respectfully submitted,

JACKSON KEMPER.

[I.]

To the Domestic Committee of the Board of Missions:

THE undersigned, in presenting the Annual Report of his labors among the Jews, feels continued cause for thankfulness to Almighty God, for even the small measure of success attending his endeavors to preach Christ to the descendants of Israel.

During the past year he has continued to improve every opportunity to make known the gospel of the Messiah to all who would lend an ear to the Truth, supplying the Holy Scriptures, the Book of Common Prayer, Tracts, &c., to all such as he thought would be likely to read them. In pursuance of his work he has visited Jewish families at their houses, spoken to others in the streets, and invited them to visit him for further conversation at his own residence. These means he believes have not been without good results; many have taken deep interest, while "He who should redeem Israel" has been set before them, as their only refuge; some have resolved to brave all obstacles and put on Christ in Holy Baptism, while others have only been deterred (by that great stumbling-block which almost every Jewish convert has to encounter, viz., the difficulty of obtaining employment among Christians,) from following their example. Many there are, without doubt, who lack those incentives to usefulness needed to enable them to earn an honest livelihood; but many and great are the difficulties all meet with in their first endeavors to obtain situations among the believers of Jesus Christ; and this difficulty of obtaining work not only deters many from embracing Christianity, but also is the cause of many falling back from a goodly profession. Idleness leads them to the different haunts of vice, so numerous in this great city, where, alas! many fall an easy prey to the great enemy of souls, and thereby give occasion to even the most zealous friends of Israel almost to doubt whether any are sincere in their renunciation of Judaism. Numerous have been the calls made by proselytes and inquirers from the London Institute and other Missionary Stations of the "London Society for the Promotion of Christianity among the Jews," presenting a large field of usefulness to the Missionary for carrying on the good work already commenced by them, as many of such proselytes and inquirers feel greatly their need of further instruction in Gospel Truths; and were no friendly hand stretched out to guide them, it is to be feared that some at least would be discouraged and fall back, to swell the number (already large) of those who scoff at all religion. It is among such that the missionary has been permitted to see his labors blest with the most fruits, convincing him, amidst all the discouragement that he meets with, that the Church, through him, or some one better fitted for the office, has a work to perform that she ought not to neglect; that the strengthening and encouraging of even a few of God's ancient people, who acknowledge the "Christ" is a work not to be despised; and that God can and will crown even the feeblest efforts for the salvation of Israel with success.

Most respectfully submitted.

THOMAS COOK,
Missionary to the Jews.

[Aa.]

APPOINTMENTS.

Rev.	W. Adderly	Burlington	Iowa	October 1,	1851
"	E. Bourns, LL. D.	Hanover	New Hampshire	"	"
"	S. G. Callahan	Oshkosh	Wisconsin	"	"
"	J. S. Chamberlaine,	Kickapoo	Illinois	"	"
"	W. Clotworthy	Pre-emption Prairie	"	"	"
"	R. A. Cobbs	Tuscumbia	Alabama	March 15,	1851
"	E. H. Downing	San Augustin	Texas	December 1,	1851
"	J. W. Dunn	Fayette	Missouri	November 1,	1851
"	S. M. Fackler	Oregon City	Oregon	July 1,	1851
"	W. P. Gahagan	Greenville	Tennessee	December 1,	1851
"	J. L. Gay	Tellico Plains	"	October 1,	1851
"	F. R. Haff	Laporte	Indiana	July 1,	1851
"	L. R. Humphrey	Whitewater	Wisconsin	"	"
"	J. P. T. Ingraham	Dartford	"	"	"
"	M. Lewin	Jackson	Mississippi	July 20,	1851
"	W. Ludlum	Geneva	Wisconsin	October 1,	1851
"	W. J. Lynd	Noxubee	Mississippi	"	"
"	S. McHugh	Camden, &c	Arkansas	"	"
"	J. D. Moore	San Francisco	California	July 1,	1851
"	F. B. Nash	Paducah	Kentucky	November 1,	1851
"	J. Niglas	Robin's Nest	Illinois	October 1,	1851
"	J. J. Page	Bowling Green	Kentucky	"	1851
"	W. Passmore	Brownsville	Texas	September 1,	1851
"	J. Phelps	Mineral Point	Wisconsin	October 1,	1851
"	J. Pierce	Matagorda	Texas	June 1,	1851
"	H. M. Roberts	Laporte	Indiana	November 1,	1851
"	J. W. Rogers	Nashville	Tennessee	October 1,	1851
"	C. F. Rottenstein	Chapel Hill	Texas	June 1,	1851
"	G. P. Schetky	Manitouwoc	Wisconsin	October 1,	1851
"	W. P. Scott	Yazoo City	Mississippi	July 16,	1852
"	R. D. Shindler	Shelbyville	Kentucky	October 1,	1851
"	M. F. Sorenson	Norwegian par's	Wisconsin	"	"

RESIGNATIONS.

Rev.	J. Abercrombie	Waukesha	Wisconsin	June 1,	1852
"	D. E. Brown	Joliet	Illinois	April 1,	1851
"	J. S. Chamberlaine	Kickapoo	"	July 1,	1852
"	J. B. Colhoun	Muscatine	Iowa	November 23,	1851
"	A. D. Corbyn	Boonville	Missouri	February 1,	1852
"	C. Dow	Paducah	Kentucky	October 1,	1851
"	S. Durborow	Itinerant	Maine	August 1,	1851
"	F. Elwell	Shelbyville	Kentucky	October 1,	1851
"	M. Gallagher	Covington	Kentucky		
"	W. H. Good	Greenville	Tennessee	June 1,	1851
"	J. S. Greene	Marianna	Florida	April 1,	1851

Rev.	F. R. Haff	Duck Creek	Wisconsin	July 1,	1852
"	R. T. Huddart		California	August 27,	1851
"	W. P. C. Johnson	Jackson	Mississippi	June 1,	1851
"	J. Keeler	Cedar Rapids	Iowa	October 1,	1851
"	C. V. Kelly	Ottawa	Illinois	December 1,	1851
"	M. Lewin	Jackson	Mississippi	July 16,	1852
"	W. J. Lynd	Noxubee	"	July 1,	1852
"	S. McHugh	Delavan	Wisconsin	October 1,	1851
"	F. B. Nash	Paducah	Kentucky	June 15,	1852
"	J. J. Page	Bowling Green	"	October 1,	1851
"	R. Radley	Kickapoo	Illinois	April 1,	1851
"	J. W. Rogers	Nashville	Tennessee	May 1,	1852
"	M. S. Royce	"	"	August 1,	1851
"	H. Safford	Battle Creek	Michigan	February 1,	1852
"	J. Sandells	Williamsport	Tennessee	December 1,	1851
"	T. L. Smith	Athens	Georgia	June 1,	1852
"	W. C. Stout	Fayetteville	Arkansas	October 1,	1851
"	C. C. Townsend	Fort Smith	"	August 1,	1852
"	J. A. Wheelock	Covington	Tennessee	March 1,	1852

[Ab.]

MISSIONARIES, &c., NOW IN THE FIELD.

MAINE.

Rt. Rev. George Burgess, D.D., Bishop of the Diocese.

Bath.....Rev. F. Gardiner.
Brunswick.....Rev. A. Croswell.
Calais, &c.....Rev. G. W. Durell.

NEW-HAMPSHIRE.

Concord.....Rev. N. E. Marble.
Hanover.....Rev. Edward Bourns, LL.D.
Manchester.....Rev. J. G. Hubbard.

DELAWARE.

Rt. Rev. Alfred Lee, D.D., Bishop of the Diocese.

Lewes, &c.....Rev. George Hall.
Milford, &c.....Rev. J. L. McKim.

FLORIDA.

Rt. Rev. F. H. Rutledge, D.D., Bishop of the Diocese.

Jacksonville.....Rev. W. D. Harlow.
Key West.....Rev. C. C. Adams.
St. Augustine.....Rev. B. Wright.

ALABAMA.

Rt. Rev. N. H. Cobbs, D.D., Bishop of the Diocese.

Carlowville.....Rev. F. B. Lee.
Eufaula.....Rev. W. J. Ellis.
Livingston.....Rev. J. H. Ticknor.
Marion.....Rev. W. A. Stickney.
Talladega.....Rev. T. A. Cook.
Tuscumbia.....Rev. R. A. Cobbs.

MISSISSIPPI.

Rt. Rev. W. M. Green, D.D., Bishop of the Diocese.

Aberdeen.....Rev. J. H. Ingraham.
Yazoo City.....Rev. W. P. Scott.
Pass Christian.....Rev. T. S. Savage, M.D.

TENNESSEE.

Rt. Rev. J. H. Otey, D.D., Bishop of the Diocese.

Greenville.....Rev. G. P. Gahagan.
Somerville.....Rev. W. M. Steel.
Tellico Plains.....Rev. J. L. Gay.

KENTUCKY.

Rt. Rev. B. B. Smith, D.D., Bishop of the Diocese.

Hickman.....Rev. N. N. Cowgill.
Shelbyville.....Rev. R. D. Shindler.

INDIANA.

Rt. Rev. G. Upfold, D.D., Bishop of the Diocese.

Bristol.....Rev. Homer Wheeler.
Crawfordsville.....Rev. F. D. Harriman.
Evansville.....Rev. C. A. Foster.
Fort Wayne.....Rev. J. S. Large.
Laporte.....Rev. F. R. Haff.
Lima.....Rev. J. O. Barton.

ILLINOIS.

Rt. Rev. H. J. Whitehouse, D.D., Bishop of the Diocese.

Chester	Rev. W. Mitchell.
Chicago	Rev. Dudley Chase.
"	Rev. G. Unonius.
Collinsville	Rev. J. L. Darrow.
Dixon, &c.	Rev. A. J. Warner.
Pre-emption Prairie	Rev. W. Clotworthy.
Ottawa	Rev. C. P. Clarke.
Mendon & Chili	Rev. J. Selwood.
Itinerant among the Germans	Rev. J. Niglas.

MICHIGAN.

Rt. Rev. S. A. McCoskry, D.D., Bishop of the Diocese.

Adrian	Rev. Rufus Murray.
Detroit	Rev. W. Monroe.
Eaton Co.	Rev. Luman Foote.
Mt. Clement's	Rev. Edward Magee.
Port Huron	Rev. G. B. Engle.
Saganaw	Rev. W. Lyon.
St. Clair	Rev. Milton Ward.
Tecumseh	Rev. W. M. Burton.
Ypsilanti	Rev. J. A. Wilson.

WISCONSIN.

Rt. Rev. Jackson Kemper, D.D., Missionary Bishop.

Beloit	Rev. S. C. Millett.
Dartford	Rev. J. P. Ingraham.
Fond du Lac	Rev. J. Sweet.
Geneva	Rev. W. S. Ludlam.
Janesville	Rev. T. J. Ruger.
Manitouwoc	Rev. G. P. Schetky.
Marquette	Rev. G. R. Bartlett.
Mineral Point	Rev. Josiah Phelps.
Mountford	Rev. E. Williams.
Norwegian Parishes	Rev. M. F. Sorenson.
Oshkosh	Rev. S. G. Callahan.
Watertown	Rev. M. Hoyt.
Whitewater	Rev. L. R. Humphrey.

IOWA.

Rt. Rev. Jackson Kemper, D.D., Missionary Bishop.

Burlington	Rev. W. Adderly.
Davenport	Rev. A. Louderback.
Des Moines Co.	Rev. J. Batchelder.
Dubuque	Rev. R. D. Brooke.
Keokuk	Rev. Otis Hackett.

MISSOURI.

Rt. Rev. C. S. Hawks, D.D., Bishop of the Diocese.

Fayette	Rev. J. W. Dunn.
Lexington	Rev. J. A. Harrison.

ARKANSAS.

Rt. Rev. G. W. Freeman, D.D., Missionary Bishop.

Camden and El Dorado	Rev. S. McHugh.
Little Rock	Rev. A. F. Freeman.

TEXAS.

Rt. Rev. G. W. Freeman, D.D., Missionary Bishop.

Brownsville .....Rev. W. Passmore.
Chapel Hill .....Rev. L. P. Rucker.
Matagorda.....Rev. H. N. Pierce.
San Augustin .....Rev. E. H. Downing.
Washington Co.....Rev. C. F. Rottenstein.

CALIFORNIA.

San Francisco .....Rev. J. L. H. Ver Mehr, D.D.
" .....Rev. J. D. Moore.

OREGON.

Oregon City.....Rev. St. Michael Fackler.
Portland.....Rev. W. Richmond.

[Ac.]

TABLE showing the Parishes that have Contributed to Domestic Missions, during the period extending from June 15th, 1851, to Oct. 1st, 1852.

MAINE—

Augusta, St. Mark's	18 15
Bath, Grace	7 50
Brunswick, St. Paul's	9 00
Calais	6 18
Gardiner, Christ Ch	30 00
Oldtown, St. James's	6 00
Portland, St. Luke's	20 00
" St. Stephen's	22 42
Saco, Trinity	5 00
	$124 25

NEW-HAMPSHIRE—

Claremont, Trinity	20 00
" Union Ch	5 00
Concord, St. Paul's	19 15
Dover, St. Thomas's	6 00
Portsmouth, St. John's	84 11
	$134 26

VERMONT—

Arlington, St. James's	19 73
Bellows Falls, Immanuel	8 06
Burlington, St. Paul's	27 28
East Poultney, St. John's	9 62
Enosburg, Christ Ch	1 00
Hydeville, St. James's	11 13
Middlebury, St. Stephen's	25 95
Randolph, Grace Ch	4 00
Royalton, St. Paul's	4 00
Rutland, Trinity	15 00
Sheldon, Grace Ch	5 00
Wells, St. Paul's	2 48
Windsor, St. Paul's	17 00
Miscellaneous	4 00
	$154 25

MASSACHUSETTS—

Andover, Christ Ch	25 73
Boston, Christ Ch	20 00
" Grace Ch	101 70
" St. John's	4 25
" St. Paul's	117 04
" Trinity	20 00
Cambridge, Christ Ch	10 00
Greenfield, St. James's	30 00
Lowell, St. Ann's	35 00
Marblehead, St. Michael's	7 40
Newton Lower Falls, St. Mary's	10 00
Northampton, St. John's	11 00
Quincy, Christ Ch	2 00
Springfield, Christ Ch	49 15
Wilkinsonville, St. Paul's	6 66
Worcester, All Saints'	30 10
Miscellaneous	1 00
	$481 03

RHODE ISLAND—

Lonsdale, Christ Ch	8 00
Newport, Zion Ch	28 00
Portsmouth, St. Paul's	14 00
Providence, Grace Ch	82 40
" St. John's	185 65
" St. Stephen's	40 00
Westerly, Christ Ch	8 00
Wickford, St. Paul's	20 00
	$386 05

CONNECTICUT—

Birmingham, St. James's	36 92
Branford, Trinity	25 00
Bridgeport, St. John's	37 00
Bristol, Trinity	7 50
Brookfield, St. Paul's	4 00
Brooklyn, Trinity	17 00
Cheshire, St. Peter's	17 00
Fairfield, Trinity	43 00
Fairhaven, St. James's	60 48
Greenwich, Christ Ch	7 00
Guilford, Christ Ch	15 00
Hartford, Christ Ch	204 03
" St. John's	85 62
Hebron, St. Peter's	5 00
Huntington, St. Paul's	6 00
Litchfield, St. Michael's	11 00
Manchester, St. Mary's	8 20
Meriden, St. Andrew's	15 00
Middle Haddam, Christ Ch	21 00
Middletown, Christ Ch	25 00
Milford, St. Peter's	10 00
Munroe, St. Peter's	10 00
New-Canaan, St. Mark's	2 50
New-Haven, St. Paul's	400 00
" St. Thomas's	32 72
" Trinity	208 00
New-London, St. James's	134 10
New-Preston, St. Andrew's	11 36
Newtown, Trinity	43 92
Northford, St. Andrew's	5 00
North Haven, St. John's	10 00
Norwalk, St. Paul's	10 00
Norwich, Christ Ch	22 25
Plymouth, St. Peter's	13 16
Pomfret, Christ Ch	21 00
Poquetannock, St. James's	3 00
Quaker Farms, Christ Ch	3 35
Ridgefield, St. Stephen's	35 20
Saybrook, Grace	10 00
Sharon, Christ Ch	8 25
Southport, Trinity	107 00
Stamford, St. John's	206 72
Stratford, Christ Ch	43 73
Washington, St. John's	2 64
Waterbury, St. John's	385 00
Watertown, Christ Ch	3 00
West Haven, Christ Ch	10 00
Weston, Emmanuel	6 05
Westport, Christ Ch	31 15
Westville, St. James's	5 50
Windsor, St. Gabriel's	5 00
Wolcott, All Saints'	3 00
Woodbury, St. Paul's	7 00
Zoar, St. James's	2 00
	$2,464 35

NEW-YORK—

Albany, Holy Innocents'	27 25
" St. Paul's	5 00
" St. Peter's	80 00
" Trinity	7 15
Amenia, St. Thomas's	3 00
Astoria, St. George's	52 53
Athens, Trinity	3 12
Brooklyn, Calvary Ch	7 00
" Grace Ch	108 42
" St. Ann's	468 75
" St. John's	26 50

NEW-YORK—*continued.*

Brooklyn, St. Mary's	33 36
" St. Paul's	21 90
Canton, Grace Ch	5 72
Castleton, S. I., St. Paul's	43 21
Cherry Valley, Crace Ch	5 55
Chester, Christ Ch	1 61
Cohoes, St. John's	11 60
Cooperstown, Christ Ch	5 00
Delhi, St John's	7 00
Duanesburgh, Christ Ch	5 00
Eastchester, St. Paul's	12 00
Fishkill Landing, St. Anna's	70 06
Flatbush, St. Paul's	4 86
Fort Edward, St. James's	10 39
Fort Hamilton, St. John's	18 50
Glen's Falls, Ch. of the Messiah	8 00
Goshen, St. James's	73 06
Greenburgh, Zion Ch	5 00
Hempstead, L. I., St. George's	23 57
Hudson, Christ Ch	19 43
Hydepark, St. James's	73 00
Jamaica, L. I., Grace Ch	28 42
Johnstown, St. John's	4 00
Kinderhook, St. Paul's	9 17
Lansingburgh, Trinity	20 00
Lithgow, St. Peter's	3 00
Little Falls, Emmanuel	11 52
Little Neck, Zion Ch	43 96
Malone, St. Mark's	3 51
Mamaroneck, St. Thomas's	5 00
Manhasset, L. I., Christ Ch	58 50
Maspeth, L. I., St. Saviour	27 29
Middletown, Grace Ch	4 34
Monticello, St. John's	8 00
Morris, Zion	50 00
Morrisania, St. Ann's	99 07
Morristown, Christ Ch	6 52
New-Brighton, S. I., Christ Ch	15 00
Newburgh, St. George's	60 00
New-Rochelle, Trinity	35 53
Newtown, L. I., St. James's	36 14
New-Windsor, St. Thomas's	36 22
New-York, Calvary Ch	205 66
" Christ Ch	99 00
" Ch. of the Annunciation	25 00
" " Ascension	765 77
" " Epiphany	13 03
" " Evangelists	25 00
" " Holy Apostles	17 59
" " Intercession	4 60
" Grace Ch	1001 00
" St Andrew's	5 37
" St. Bartholomew's	598 05
" St. George's	289 16
" St. James's	73 00
" St. John's	12 00
" St. Luke's	48 00
" St. Mark's	59 28
" St. Mary's	7 14
" St. Matthew's	25 00
" St. Michael's	69 59
" St. Peter's	5 20
" St. Philip's	9 22
" Trinity Ch	254 66
Ogdensburgh, St. John's	11 00
Oyster Bay, Christ Ch	30 50
Patterson, Christ Ch	1 50
Pleasant Valley, St Paul's	27 00
Poughkeepsie, Christ Ch	154 54
" St. Paul's	16 75
Ravenswood, St. Thomas's	22 61
Richmond, S. I., St. Andrew's	14 71
Rondout, Christ Ch	2 50
Rossville, S. I., St. Luke's	10 00
Rye, Christ Ch	75 88
Sandy Hill, Zion Ch	9 75
Saratoga Springs, Bethesda	10 00
Scarsdale, St. James's	33 00
Schenectady, St. George's	10 00
Sing Sing, St. Paul's	55 00
Somers, St. Luke's	6 25
Stockport, St. John's	3 00
Tarrytown, Christ Ch	108 34
Troy, St. Paul's	251 67

NEW-YORK—*continued.*

Ulster, Trinity	32 23
Westchester, St. Peter's	108 00
West Point, Ch. of the Holy Innocents	12 50
West Troy, Trinity	6 [illegible]
Whitehall, St. Paul's	3 30
Yonkers, St. John's	50 00
Miscellaneous	135 18
	$5,7[illegible]5 [illegible]1

WESTERN NEW-YORK—

Angelica, St. Paul's	13 00
Auburn, St. Peter's	28 83
Aurora, St. Paul's	1 67
Bainbridge, St. Peter's	1 [illegible]7
Batavia, St. James's	4 70
Bath, St. Thomas's	22 00
Binghampton, Christ Ch	15 50
Bradford, St. Andrew's	10 20
Brownville, St. Paul's	10 15
Buffalo, St. John's	2[illegible] 00
" St. Paul's	55 00
" Trinity	[illegible]0 93
Camden, Trinity	2 87
Canandaigua, St. John's	1[illegible] 00
Cape Vincent, St. John's	2 00
Cazenovia, St. Peter's	8 33
Coustantia	8 83
Cortlandville, Grace Ch	1 14
Corning, Christ Ch	1 67
Dexter, All Saints'	2 85
Dunkirk	1 00
East Bloomfield, Zion Ch	[illegible] 00
Elmira, Triuity	10 00
Fayetteville, Trinity	3 25
Forestville, St. Peter's	0 82
Fredonia, Trinity	2 79
Fulton, Zion	4 83
Geddes	[illegible] 93
Geneseo, St. Michael's	17 18
Geneva, Trinity	4[illegible] 50
Granby, St. Luke's	0 42
Greene, Zion Ch	10 00
Hamilton, St. Thomas's	5 00
Harpersville, St. Luke's	2 31
Homer, Calvary	1 11
Hunt's Hollow, St. Mark's	3 00
Ithaca, St. John's	1[illegible] 66
Leroy, St. Mark's	53 15
Lewiston, St. Paul's	3 00
Liverpool, Ch. of the Ascension	1 17
Lockport, Christ Ch	[illegible] 00
" Grace Ch	1[illegible] 02
Lowville, Trinity Ch	2 32
Lyons, Grace Ch	15 50
McLean, Zion Ch	2 32
Manlius, Christ Ch	8 00
Mayville, St Paul's	4 00
Moravia, St. Matthew's	3 00
Mt. Morris, St. John's	11 45
New-Berlin, St. Andrew's	7 00
New-Hartford, St. Stephen's	10 94
Oriskany, St. Peter's	0 67
Oswego, Christ Ch	1[illegible] 00
Owego, St. Paul's	15 00
Oxford, St. Paul's	35 75
Palmyra, Zion Ch	17 50
Paris Hill, St. Paul's	1 00
Pen Yan, St. Mark's	2 26
Pierrepont Manor, Zion	22 94
Pittsford, Christ Ch	[illegible] 71
Pulaski	0 92
Rochester, Grace	12 00
" St. Luke's	2[illegible]7 68
" Trinity	41 00
Rome, Zion	20 11
Seneca Falls, Trinity	1 08
Sherburn, Christ Ch	2 00
Skaneateles, St. James's	12 58
Stafford, St. Paul's	5 00
Syracuse, St. James's	2 00
" St. Paul's	67 98
Theresa and Redwood	1 00
Utica, Grace	53 75
" Trinity	25 94

WESTERN NEW-YORK—*continued.*

Waterloo, St. Paul's	7 15
Waterville, Grace	6 42
Westfield, St. Peter's	2 00
West Granby, St. Luke's	1 00
Westmoreland, Gethsemane	0 60
Whitestown, St. John's	3 33
Miscellaneous	10 00
	$1,267 08

NEW-JERSEY—

Belleville, Christ Ch	25 53
Berkeley, St. Stephen's	3 00
Burlington, St. Mary's	35 90
Camden, St. John's	4 00
" St. Paul's	10 00
Elizabethport, Trinity	13 64
Elizabethtown, St. John's	123 68
Fairview, Trinity	1 00
Gloucester, Ascension	4 92
Haddonfield, Grace	3 08
Hudson, Ch. of the Holy Triuity	3 00
Jersey City, St. Matthew's	3 00
Morristown, St. Peter's	24 43
" Trinity	15 00
Mt. Holly, St. Andrew's	77 75
Newark, House of Prayer	37 20
" Trinity	97 77
New-Brunswick, Christ Ch	25 00
Newton, Christ Ch	5 00
Orange, St. Mark's	53 25
Perth Amboy, St. Peter's	20 00
Rahway, St. Paul's	15 00
Red Bank, Trinity	5 64
Salem, St. John's	86 00
Shrewsbury, Christ Ch	9 38
	$704 17

PENNSYLVANIA—

Bellefonte, St. John's	12 39
Carbondale, Trinity	11 00
Carlisle, St John's	17 77
Columbia, St. Paul's	15 00
Doylestown, St. Paul's	5 00
Easton, Trinity	17 00
Freeport, Trinity	8 40
Harrisburgh, St. Stephen's	15 50
Holmesburgh, Emmanuel	57 58
Kittanning, St. Paul's	7 60
Lancaster, St. James's	90 00
Leacock, Christ Ch	3 00
Lewistown, St. Mark's	12 00
Lower Dublin, All Saints'	20 00
Meadville, Christ	16 69
Morlattin, St. Gabriel's	22 40
Muncey, St. James's	30 74
Mauch Chunk, St. Mark's	5 00
New-London, St John's	2 50
New-Milford, St. Mark's	7 00
Oxford, Trinity	11 70
Paradise, All Saints'	8 00
Pequea, St. John's	11 16
Philadelphia, All Saints'	4 00
" Christ Ch	925 00
" Gloria Dei	25 00
" St. James's	90 57
" St. John's	27 78
" St. Luke's	103 52
" St Mark's	2 00
" St. Peter's	308 00
" Trinity	50 00
" Epis. Miss. Ass. for the West	900 00
Pottstown, Christ Ch	126 50
Reading, Christ Ch	55 00
Summit Hill, St. Philip's	5 00
Towanda, Christ Ch	8 00
Waterford, St. Peter's	2 00
West Philadelphia, St. Andrew's	9 00
Whitemarsh, St. Thomas's	8 25
York, St. John's	23 50
Miscellaneous	6 50
	$3,087 05

DELAWARE—

Appoquinimink, St. Ann's	4 84
Baltimore Mills, Grace Ch	2 21
Broad Creek, Christ Ch	2 00
Christiana Hundred, Christ Ch	27 94
Delaware City, Christ Ch	2 75
Georgetown, St. Paul's	4 50
Indian Run, St. George's	3 84
Lewes, St. Peter's	7 39
Little Hill, St. John's	1 50
Long Neck, Chapel of the Comforter	1 43
Millsboro', St. Mark's	2 91
Newark, St. Thomas's	16 49
Newcastle, Immanuel	38 00
Seaford, St. Luke's	1 50
Smyrna, St. Peter's	22 75
Staunton, St. James's	4 28
Wilmington, St. Andrew's	31 26
" Trinity	32 33
Miscellaneous	10 00
	$214 00

MARYLAND—

Alleghany Co., Emmanuel	15 25
Anne Arundel, St Stephen's	10 00
Baltimore, Christ Ch	20 00
" Mt. Calvary	33 25
" St Paul's	107 53
" St. Peter's	261 00
Baltimore Co., St. James's	5 00
" St. John's	1 00
Baltimore and Harford Co., St. John's	16 50
Carroll Co., Ascension	1 30
" Trinity	2 50
Caroline Co., St. John's	2 50
College of St. James's	20 00
Cumberland, Emmanuel	15 00
Dorchester Co., Great Choptank Par	30 00
Easton	2 50
Frederick Co., Zion pa	9 15
" St. Paul's	2 80
" All Saints'	10 50
Georgetown, D. C., St. John's	50 00
Harford Co., St. Mary's	10 00
Howard Co., Patapsco Female Institute	20 00
Kent Co., Chester Par	53 71
Montgomery Co., St. Peter's	7 05
Mt. Alban's	2 50
Prince George Co., Holy Trinity	17 00
" Queen Anne's	11 00
" St. Matthew's	34 15
" St. Thomas's	70 00
Rock Creek Par	20 00
St. Mary's Co., St. Andrew's Par	20 00
Washington, D. C., Christ Ch	30 25
Washington Co., St. Mark's	11 00
Worcester, Berlin	3 00
Miscellaneous	15 00
	$1,003 39

VIRGINIA—

Alexandria, Christ Ch	60 00
" St. Paul's	23 50
Bedford, St. Stephen's	25 00
Berkeley Co., Norbonne Par	10 00
Botetourt Parish	5 00
Brunswick, St. Andrew's	3 00
Buckingham, St. Peter's	5 00
Fluvanna Co., Rivanna Par	22 41
Frederick Co., Winchester, Christ Ch.	5 00
Fredericksburgh, St. George's	97 50
Gloucester Co., Abingdon and Ware	21 00
Goochland, St. Paul's	14 00
Greensville, Meherrin	10 00
Hanover, St. Martin's	15 00
James City, Westover	20 00
King George Co	5 00
Lunenburgh, Cumberland	16 00
Lynchburg, St Paul's	29 56
Middlesex, Christ Ch	5 00
Norfolk, St. Paul's	22 75
Old Point Comfort, Centurion Ch	21 00
Orange Co., St. Thomas's	16 18

VIRGINIA—*continued.*

Petersburgh, Grace Ch	40 00
Portsmouth, Trinity	15 00
Powhatan Co., St. Luke's	23 00
" Amelia, Genito and Raleigh Parishes	15 00
	$544 00

NORTH CAROLINA—

Ashville and Rutherford, Trinity and St. John's	5 00
Elizabeth City, Christ Ch	28 00
Fayetteville, St. John's	91 95
Henderson, Holy Innocents / Williamsboro', St. John's	8 00
Leaksville, Ch. of the Epiphany	13 50
Louisburgh, St. Paul's	12 00
Oxford, St. Stephen's	17 00
Plymouth, Grace Ch	8 43
Raleigh, Christ Ch	70 00
St. John's in the Wilderness	30 00
Salisbury, St. Luke's	26 58
Scotland Neck, Trinity	21 00
Tarboro', Calvary	21 00
Washington Co., St. Luke's	1 89
Wilmington, St. James's	87 82
Windsor, St. Thomas's	4 00
	$466 17

SOUTH CAROLINA—

Aiken, St. Thaddeus	14 00
Berkeley, St. John's	20 00
Camden, Grace Ch	35 00
Charleston, Calvary Ch	14 80
" St. Michael's	149 54
" St. Paul's	188 92
" St. Philip's	235 49
" Trinity	76 00
" Mo. Miss. Lec	44 64
Cheraw, St. David's	53 00
Christ Church Parish	24 50
Church of the Holy Cross	52 00
Clarendon, St. Mark's	5 00
Columbia, Trinity	40 00
Grahamville, Holy Trinity	30 00
John's Island, St. John's	30 00
North Santee, Ch. of the Messiah	12 75
Prince Frederick's Parish	75 00
Prince William's Par., Sheldon	107 87
St. Stephen's and Upper St. John's	233 00
Society Hill, Trinity	17 00
Sumpter District	20 00
Waccamaw, All Saints'	155 00
	$1,633 51

GEORGIA—

Augusta, St. Paul's	30 00
Clarkesville, Grace Ch	3 00
Columbus, Trinity	96 00
Marietta, St. James's	20 00
Rome, St. Peter's	6 75
St. Mary's, Ch. of the Messiah	6 50
Savannah, Christ Ch	178 75
	$341 00

FLORIDA—

Key West, St. Paul's	17 50
Tallahassee, St. John's	5 00
	$22 50

ALABAMA—

Dallas Co., St. David's	20 00
Gainesville	5 00
Greensboro', St. Paul's	26 77
Huntsville, Ch. of the Nativity	10 00
Marion, St. Michael's	11 50
Mobile, Christ Ch	436 86
" Trinity	45 43
Montgomery, St. John's	50 00
	$605 56

MISSISSIPPI—

Church Hill, Christ Ch	15 00
Claiborne, Ch. of the Epiphany	10 00
Jackson, St. Andrew's	21 00
Pass Christian, Trinity	15 00
	$61 00

LOUISIANA—

West Baton Rouge, St. John's	$17 50

TENNESSEE—

Covington	5 7
Knoxville, St. John's	5 00
	$10 75

KENTUCKY—

Columbus, Christ Ch	7 00
Lexington, Christ Ch	30 00
Louisville, Christ Ch	35 10
" St. John's	15 00
Shelbyville	7 00
	$94 10

OHIO—

Chillicothe, St. Paul's	37 56
Cincinnati, St. Paul's	97 75
Cuyahoga Falls, St. John's	7 30
Dayton, Christ Ch	10 00
Hudson, Christ Ch	13 00
Marietta, St. Luke's	7 00
Ohio City, St. John's	8 38
Portsmouth, All Saints'	26 00
Steubenville, St. Paul's	20 00
Toledo, Trinity	5 00
Zanesville, St. James's	80 50
Miscellaneous	5 50
	$317 99

INDIANA—

Bristol, St. John's	2 00
Madison, Christ Ch	15 00
Mishawaka, St. Paul's	6 00
Richmond, St. Paul's	2 00
Terre Haute, St. Stephen's	6 10
	$31 10

ILLINOIS—

Albion, St. John's	10 00
Chester, St. Mark's	9 00
Collinsville	2 00
Farmington, Calvary	8 85
Galena, Grace	18 00
Grand Detour, St. Peter's	6 00
Jacksonville, Trinity	6 00
Jubilee College Chapel	22 85
Lancaster	5 00
Limestone Prairie, Christ Ch	8 75
Mendon, Zion	9 00
Ottawa, Christ Ch	11 50
Pekin, St. Paul's	2 00
Springfield, St. Paul's	22 00
	$140 95

MICHIGAN—

Adrian, Christ Ch	2 00
Clinton, St. Patrick's	0 90
Detroit, Christ Ch	34 35
" Mariner's Ch	3 32
" St. Paul's	23 00
Kalamazoo, St. Luke's	3 33
Marshall, Trinity	3 00
Tecumseh, St. Peter's	2 10
Trenton, St. Thomas's	5 00
	$77 00

WISCONSIN—

Geneva, Christ Ch	1 10
Marquette, Trinity	1 10

WISCONSIN—*continued.*	
Mineral Point, Trinity	5 80
Sheboygan, Grace Ch	2 20
	$10 20
IOWA—	
Dubuque, St. John's	$14 50
ARKANSAS—	
Fayetteville, All Saints'	5 60
Little Rock, Christ Ch	35 00
Van Buren, Trinity	11 97
	$52 57
MISSOURI—	
Lexington, Christ Ch	3 50
St. Louis, St. Paul's	23 40
	$26 90
TEXAS—	
Austin, Ch. of the Epiphany	23 18
Houston, Christ Ch	30 00
Matagorda, Christ Ch	15 00
San Augustin, Christ Ch	5 00
	$73 18
MINNESOTA—	
Fort Ripley	$7 80
INDIAN TERRITORY—	
Fort Laramie	$10 [illegible]
MISCELLANEOUS	$865 42

APPOINTMENTS

Confirmed since October 1st, 1852.

Rev. John Morgan, to California.
Rev. Stephen Douglass, to Mishawaka, Ind., from October 1st, 1852.
Rev. John Ufford, to Muscatine, Iowa.*
Rev. J. S. Chamberlaine, to St. Anthony, Minn., from July 1st, 1852.
Rev. C. C. Townsend, to Cedar Rapids, Iowa.*
Rev. G. E. Peters, to Stillwater, Minn., from July 1st, 1852.
Rev. W. E. Franklin, to Delphi, Ind., from November 1st, 1852.
Rev. J. McCarty, D. D., to Oregon.

RESIGNATIONS

Accepted since October 1st, 1852.

Rev. J. P. T. Ingraham, Dartford, Wis., to take effect Oct. 1st, 1852.
Rev. W. S. Ludlum, Geneva, Wis., to take effect July 1st, 1852.
Rev. Edw. Magee, Mt. Clemens, Mich., to take effect Nov. 1st, 1852.
Rev. H. Wheeler, Bristol, Ind., to take effect Oct. 1st, 1852.

* The salary of these is paid by the Epis. Miss. Ass. for the West, Philadelphia.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from the 1st Oct, to the 15th Nov., 1852:

NEW-HAMPSHIRE.

Concord—St. Paul's		10 93

MASSACHUSETTS.

Boston—Grace	52 40	
Cambridge—Christ Ch., a member	50 00	
Greenfield—St. James's	30 00	
Roxbury—St. James's	2 50	134 90

CONNECTICUT.

Birmingham—St. James's	8 20	
Hartford—Christ Ch,, for Miss. in Ill	100 00	
Richfield—"C. P."	10 00	
Do., for Rev. Wm. Passmore	10 00	
Stamford—St. John's	28 26	
Watertown—H. P. B	3 00	
Windsor—St. Gabriel's	5 00	164 26

NEW-YORK.

Brooklyn—Christ Ch., a lady, ½	2 50	
Duanesburgh—Christ Ch	8 00	
New-Brighton—Christ Ch., a member	2 00	
do., for Oregon	5 00	
New-York—St. John's Chapel, a lady	25 00	
Mrs. Henry Laight	100 00	142 50

WESTERN NEW-YORK.

Bath—St, Thomas's	6 00	
Buffalo—Trinity	5 00	
Constantine—Miss Cable	1 00	
Danville—St. Peter's	3 70	
Geneva—Trinity, a com	2 00	
Homer—Calvary	2 00	
Honeoye Falls—A friend to Miss. E. W	5 00	
	2 00	
Leroy—St. Mark's	10 10	
Syracuse—St. James's	2 00	
St. Paul's	12 01	
Utica—Grace Ch	15 00	
for the Jews	8 62	
Trinity	10 26	87 69

NEW-JERSEY.

Newark—Trinity offerings		21 69

PENNSYLVANIA.

Upper Merion—Christ Ch., (Swedes)	5 00	
A package left at Dr. Hooker's	6 24	11 24

MARYLAND.

Baltimore—St. Paul's		79 31

NORTH CAROLINA.

Elizabeth City—Christ Ch., a thank off'g		10 00

FLORIDA.

Key West—St. Paul's, ½		2 50

LOUISIANA.

Thibodeaux—Christ Ch., from Mrs. Mary M. Cox	20 00	
Of two children who died, their savings	2 50	22 50

MISCELLANEOUS.

From the Epis. Miss. Ass., Philadelphia	550 00	
F. and H. C., two children	2 00	
Do., for Oregon	5 00	
V., for the Rev. W. Richmond.	20 00	577 00
Total		$1,264 54